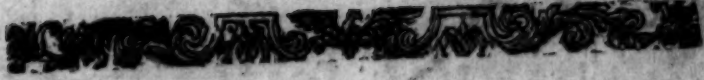


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THE
CELESTIAL
DIVORCE



THE UNIVERSITY OF CHICAGO

THE

CELESTIAL



DIVORCE

PHOTOGRAPHY

THE
Celestial Divorce:

Made *English* from the
Original *ITALIAN*
OF

Ferrante Pallavicino.

Hypocrita cupit se videri justum.

L O N D O N:

Printed for J. Brown, at the *Black-Swan*
without *Temple-Bar.* 1718.

THE

Collegial Divorce:

Made from the



Original

OF

Law

Library

LONDON

Printed by J. B. G. at the Black Lion
in the Strand 1794



A N
ACCOUNT
OF THE
AUTHOR.

THE Family of *Pallavicino* is one of the most Noble and most Ancient in *Italy*. They came from *Germany* in the Ninth Century, and are divided into three Branches, at *Rome*, *Genoa*, and *Lombardy*. One of this Noble Family was *Doge* of *Genoa*, and the first who assum'd a Regal Crown. Another commanded the *Venetian* Forces, and did that Republick considerable Service; for which he was admitted among the Nobles: And several have been in all Times in the most eminent Stations both in Church and State.

The Marquis *Girolamo Pallavicino*, whose chief Seat was in *Placentia*, a City and Dutchy in *Lombardy*, be-
A 3 longing

vi *Account of the Author.*

belonging to the Duke of *Parma*, observing that his Son *Ferrante Pallavicino* was much inclin'd to Letters, took care to cultivate that good Disposition, by giving him a Noble and Liberal Education. At the Age of Sixteen *Ferrante Pallavicino* had made a great Progress in the Study of Humanity; and being of a reserved Temper, he took the Resolution of a retir'd Life, and chose the Order of the *Augustins*. He was admitted before he was Seventeen among the *Lateran* Canons at *Milan*, where he pursued with great Application the Study of Divinity. He took Orders at the usual Time, and soon became a celebrated Preacher. He was a great Master of Eloquence; but not being satisfied with that Talent which the *Romish* Preachers chiefly affect, he was very earnest to adorn his Discourses with no less Erudition than Eloquence, and therefore gave himself up to the Study of the Holy Scriptures and Primitive Writers; which he quoted to so excellent a Purpose in his Sermons, that it gave Offence, and occasion'd his being suspended from Preaching; and had it not been for the Interest of his



Account of the Author. Vii

his Friends, he wou'd have been sent to learn better Doctrines in the *Holy Inquisition*. His intimate Acquaintance took great Pains to dissuade him from his usual Liberty in treating of Matters of Religion, and exposing the Corruptions of the Clergy. They represented to him, that Abuses and Vices, of what Nature soever, that had taken such deep Root, cou'd not easily be remov'd; that none but the Pope himself could do it, and that his Holiness would never attempt it; That the true Interest of Religion was the least Concern of the Clergy; that Power was all their Aim; that they were of long standing in Possession of it, and wou'd not only maintain it by all Means whatever, but lay hold of all Occasions to screw it up to the highest Pitch. They advised *Ferrante* to leave the World as he found it, to give Way to the Torrent, and steer with the Advantage of Wind and Tide, which were so favourable to him; since by his bright Parts, great Learning, and noble Birth, he could not fail of attaining the highest Dignities of the Church. All these Arguments, though never so rational, as to the

A 4

World,

viii *Account of the Author.*

World, had no Weight with *Ferrante*, who was a disinterested, sincere, honest Man, and a Lover of Truth. His Friends fearing lest this Humour, and some Satyrical Writings he was suspected to be the Author of, should plunge him into Difficulties, they obtain'd a Licence from his Superior for him to travel into *France*, hoping that Conversation and more Experience of the World would abate his Severity, and make him sensible of the Truth of that ancient Saying, *Obsequium amicos, veritas odium parit.*

Ferrante Pallavicino gladly accepted of his Superior's Licence: He propos'd to himself great Satisfaction in perusing such Editions and such Books as the Inquisition condemns in *Italy*. He went directly to *Paris*, where he chiefly convers'd with the Doctors of the *Sorbonne*, who did not a little confirm him in his Dislike of the Papal Authority. He also had several Conferences with some of the Church of *Charenton*, and had frequent Disputes with them on the chief Points of the Reformation; which though he manag'd with all possible Dexterity, yet he was sensible how much
they

Account of the Author. ix

they were in the right, and he in the wrong.

The Time of his Licence being almost expir'd, *Ferrante* was forc'd to return to *Italy*, but resolv'd never to see his Convent more. He went to *Venice*, where he was well receiv'd on Account of his Family. There he thought himself secure from the Insults of the Inquisition, which is not there so rigorous as in other Parts, all the Proceedings of that Tribunal passing in the Presence of two Senators, who hold it to the strict Rules of the Canon and Civil Law. *Ferrante* insinuated himself into the familiar Acquaintance of the *Conde de la Rocca*, Ambassador of *Spain*; who was so fond of his Wit and Conversation, that he took him into his House. There *Ferrante* believing himself safe, writ some Satyrical Pieces against the *Barberins*, the then Pope's Relations; for he had an admirable Talent that Way. Some of his Writings he got printed with Licence; but his *Corriero Sualigiato*, a severe Satyr against the Pope, the *Barberins*, and several of the *Italian* Princes, could not pass the *Imprimatur*. He therefore got it
printed

X *Account of the Author.*

printed privately in the Ambassador's House. Whereupon *Vitelli*, the Pope's *Nuncio*, made such Complaints in the Name of his Holiness, that the Ambassador disown'd him as his Servant, and dismiss'd him from his House; and upon the *Nuncio's* further Instances, *Ferrante* was committed to Prison by the State; but was well us'd, and much visited by the Great and Learned, who held him in much Esteem. At the End of Six Months, the Duke of *Amalfi* going into *Germany*, obtain'd his Release, and took him along with him for his Chaplain. At *Augsburg*, *Ferrante* falling ill of the Small-Pox, was left there till the Duke's Return from *Vienna*, which was full ten Months. After his Recovery, he had frequent Conversation with many of the Learned Professors of the then two Reform'd Religions, who, though agreeing in the most essential Points of Christianity, yet entirely differ'd in Christian Charity, hating one another, even more than the Church of *Rome*, from whose Errors they had separated. The *Calvinists* he convers'd with did always treat of Matters of Controversy with
great

great Heat; but the *Lutherans* were more calm, who, believing him to be different Principles, seldom touch'd on those Matters. He found them much divided among themselves; some, out of a Mild and Christian Disposition, being willing to give up or alter such Things as were merely external, and no Ways essential to Religion, in order to obtain an Union among Protestants; whilst the others were of such high Principles, and so fond of Church-Authority, that they seem'd rather inclin'd to be reconcil'd with the Church of *Rome*, than not have it in their Power to crush their Enemies, who dar'd to disagree with them about Ceremonies, and even hated their own Brethren of the same Communion, who did not concur in this Pious End.

Ferrante observing how little Christian Charity was to be found, even among those who profess the Christian Faith in its greatest Purity, resolv'd upon writing the *Celestial Divorce*. He had no sooner finished the first Book, but he sent it to the Press, and went on with the other two. In the second he treated very learnedly of

xii *Account of the Author.*

of the Rise of Errors in the Christian Doctrine, and of the Church and Papal Authority, and was very satyrical upon all the Religious Orders, especially the Jesuits and the Inquisition. He concluded this Book with the Sentence of Illegitimacy against all the Children of the Adulterers.

Whilst he was writing the third Book, according to his Scheme, Doctor *Buchanan*, a Scotch Divine, a Man of great Learning, and of excellent Morals, Almoner to the Queen of *Bohemia*, Daughter of K. *James I.* came to *Augsburg*, where hearing much of *Ferrante*, he made him a Visit. Their Conversation ran upon the sad and melancholly Distractions that happen'd in the World thro' the wicked Divisions among Christians, who perverted the lovely and delightful Attributes of the Christian Religion, Love and Charity, into a more than Heathenish Hatred of one another; and all this upon the Account of Opinions merely speculative, which, far from being essential to Religion, destroy the very Foundation of it. *Ferrante* was very inquisitive with the Doctor concerning the Doctrine and Discipline

Discipline of the Church of *England*; and was so much delighted with the Account he gave him, that altering his Scheme in the third Book, he preferr'd that Church to be the Church of Christ. In returning the Doctor's Visit, he communicated the whole Work to him; which the Doctor having perus'd, he told *Ferrante*, That though he did the Church of *England* Justice as to her Doctrine, yet the Clergy, generally speaking, did not deserve so great a Compliment; for at that very Time the Bishops and Clergy, by their unaccountable Notions, both of Church and State, were involving the Nation in a Civil War, which could not but end in the Destruction of both; That they had no Charity among them; That they persecuted, more than they would do Heathens, Men of the same most holy Faith, who only dissented from them in Ceremonies, whilst they caressed and shew'd the highest Complaisance to their known avowed Enemies the Papists. He added, That a great Part of the Clergy of *England* gave Occasion for Scandal in the popular Elections for Members of Parliament,

XIV *Account of the Author.*

ment, where, instead of a setting good Example to others by a grave Behaviour, in a Matter of such Consequence, they appear'd most turbulent and factious, animating the People to hate one another, keeping up constant Feuds among them, and generally voting themselves, and soliciting for Men of the most relaxed Principles and Morals, whilst they opposed with all their Might such as they knew to be religious, and constantly frequented the establish'd Divine Service, whom they branded with the Name of *Puritans*, because they were of charitable Christian Principles, and Enemies to Persecution. The Doctor concluded, saying, That though the Church of *England* was of it self so pure in its Doctrines, as to be esteemed the Centre in which all Christians might unite, yet he was afraid that too many of the Clergy were so fond of Dominion and Church-Authority, that they only wanted an Opportunity to throw off the Masque, and be reconciled with the Church of *Rome*.

Ferrante perfected his third Book upon Doctor *Buchanan's* Advice: He made

made *St. Paul*, after having visited the several Reformed Churches, declare his Preference of the Church of *England*, as the best constituted to be an universal Christian Church; in Pursuance of which he sent Letters to all the Protestant Churches, recommending to them to unite with that of *England*, as the only Means to support each other, and destroy the Adulterers. *St. Paul* also wrote a Letter to the Bishops of *England*, exhorting them to perform the great Charge incumbent upon them, especially in relation to their governing the inferior Clergy, and being very careful on whom they laid their Hands. He concluded the Letter with this Declaration, That when the Church of *England* shall be brought to that State of Perfection, that her Practice shall be agreeable to her Doctrine, she will then have a just Claim to be the Visible Church; but till then the Church of God will reside in the Purity of the Hearts of the Faithful, wheresoever dispers'd, or howsoever distinguish'd.

Ferrante had not Time to print these three Books. The Impression of the first was scarce finish'd, when the Duke
of

XVI *Account of the Author.*

of *Amalfi* return'd from *Vienna*, upon which he was forc'd to accompany him back to *Italy*. In all convenient Places, during his Journey, he forward-ed some Printed Copies of the first Book to several Persons in different Parts. Upon his Arrival at *Venice*, he found it requisite to lie hid; for the Court of *Rome* was so exasperated at his Book, that upon the bare Suspicion of his being the Author, a Price was set upon his Head. *Ferrante* lay the more easily conceal'd, he being so strangely disfigur'd with the Small-Pox, that his most intimate Friends scarce knew him.

Vitelli, the Pope's *Nuncio* at *Venice*, believing he was there, and owing him a Grudge upon the Account of a Satyrical Dedication to him, sought all Opportunities, under-hand, of discovering his Abode. He employed one *Morsu*, according to *Moreri de Breske*, a *Frenchman*, who liv'd by Play, to assist him in the Discovery. This artful Villain contriv'd a Letter, which came by the *French* Post, as from a Secretary of Cardinal *Richelieu*, which charg'd him to look out for *Ferrante Pallavicino*, and offer

Account of the Author. xvii

fer him, from the Cardinal, a Pension in *France*, and to conduct him thither. He contriv'd it so, as to receive this Letter in the Company of an intimate Friend of *Ferrante*; who not suspecting the Villany, conducted him to him. *Ferrante* resolving to go to *France*, they chose the Way of *Orange* as the safest. The Traytor led the Way; and instead of going to *Orange*, took the wrong Side of the Brook, that divides the Territories of *Orange* and *Avignon*. They were immediately surrounded by Custom-house Officers, and carried into the City, under Pretence of searching for Contraband Goods. *Ferrante* coming near the Gate of *Avignon*, perceiv'd the Pope's Arms, and was sensible, but too late, that he was betray'd. He was committed to a dark Dungeon; and the *French Villain* being set free, and rewarded for what he had done, went to *Paris*, where a Gentleman, who had known *Ferrante* there, fought him, and kill'd him.

Ferrante suffer'd with Constancy of Mind great Cruelties in his Prison for ten Months, when it was propos'd to him, that upon a Recantation, he
H T a should

xviii Account of the Author.

should be pardon'd. But he rejected the Offer, saying, he gloried to dye in the Cause of Truth. Time was given him to consider better of it; Pen, Ink and Paper were allow'd him, and he was better us'd; but in three Months, his Holiness finding he persisted in his Resolution, and had during that Time only compos'd a short Treatise upon Melancholy, some Articles of Accusation were exhibited against him; which he answer'd with no less Learning than Courage. But as that was merely out of Form, they designing nothing less than a real Tryal, Sentence of Death came from *Rome* against him: According to which, he was beheaded privately in the Court of the Castle of *Avignon*, fourteen Months after his Imprisonment, in the Year 1644, and in the 34th Year of his Age.



T H E



THE
DEDICATION
TO THE
Scrupulous Christian.

THE Author's Sentiments
are more pure and pious,
and savour more of the Spi-
rit of Christianity than you ima-
gine; but such is the Malice of the
Age we live in, that he is imme-
diately

xx *The Dedication.*

diately declared an Heretick who condemns the Actions of the *Court of Rome*, be they what they will. This proceeds from Blindness and Ignorance, in making no Distinction between the Authority of the Popes, and their Passions; and in not considering what is the real Consequence of the one, what of the other. His Holiness certainly imposes on himself, if he pretends to maintain he is not to be reprov'd. Christ, who could not Sin, was crucified; and shall not the Pope, who is born in Sin, and who, it is probable, daily sins, be subject to Reproof? *David's* Ear was not so tender; and the Primitive Fathers and Doctors

of

The Dedication. xxi

of the Church were so far from rejecting the prudent and charitable Admonitions of the Faithful, that they received them with Gratitude and Humility. If Poor Saint *Bernard* should offer to correct the many Abuses of this present Age with the same Freedom he did those of his Time, his Name would sooner be register'd among the prohibited Books, than in the Catalogue of Saints. But I am in Fear of no such Danger; nor do I now write to justify my Intentions: Sufficient it is that God knows my Heart.

I offer this Book as a Means to disabuse you of those credulous Opinions, that have in a manner not

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only

xxii *The Dedication.*

only occasioned, but supported the Insolence of those who by their disorderly Unwarrantable Practices, have put all *Europe* into Confusion, to the great Offence of those who entertain right Notions of Things, and have a just and due Regard for the Christian Religion. If the Things I have to offer be both pleasing and profitable, why should I doubt of a kind Reception? I am very sensible, that at the first View neither the Title nor Argument will be thought too pious; but the Palate is not to judge of Physick: Suspend therefore your Judgment till you have read this Treatise; and if you then find it tends in the least

to

The Dedication. xxiii

to make you despise the Catholick Religion, I submit both the Book and Author to your Censure: But if, on the contrary, the Design is only to make you detest the abominable Actions of such wicked Persons as bid Defiance to the Law of Christ, you cannot accuse and condemn my Zeal as being irreligious, in my publicly exposing the Injuries they have done to the Christian Faith.

Many Hereticks have suffer'd for writing against the Rites of the Church of *Rome*; but he who only writes against those who do not observe its Rites and Ceremonies, has no Reason to fear the same hard Fate, there being a great Difference

xxiv *The Dedication.*

between those that observe the Precepts of Religion, and those that neglect them. But perhaps you will say, This Book is written against the *Pope*. Here again you must make a Distinction: It is not written against the *Pope*, but against his vile and illegal Usurpations. I pay a due Respect to his Authority; but the Laws of Christ do no where oblige me to reverence his Passions: If it is lawful, upon just Occasions, to restrain his wild exorbitant Desires, to take up Arms against his Holiness, why is Writing unlawful? Read then this Tract, and do not find Fault with my having feigned and invented these

The Dedication. XXV

these Discourses between God the Father, and his Son Jesus Christ; since it is usual with the Writers of the Holy Scripture to do so, the better to adapt and accommodate their Instructions to vulgar Capacities.



T H E

The Dedication. xxv

these Differences between God the Father
and his Son I will; since
it is usual with
Holy Scripture to
adapt and accommodate their In-
structions to vulgar Capacities



her self to the Father and
from of Eternal Power and
I have seen the Father and
as the Father has loved me
and I have loved the Father
and I have loved the Father
and I have loved the Father



The
Christ
religion
in the
found
spirit
THE

THE CONTENTS.

CHRIST seeing his Spouse, the Church of Rome, prostitute her self to the Lusts and unruly Passions of several Popes, and particularly of Urban VIII. resolves upon a Divorce, not thinking it for his Honour to cohabit longer with an Adulteress.

The several Motives that disposed Christ to take this Resolution are next related, viz. The Loss of his Honour in the Opinion of all Nations, occasioned by the Treasures which his Spouse consumed in supporting the exorbitant Appetites of her Adulterers, and

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and the Contempt into which the Son of God was brought, by the many Disorders committed in his Family, without the least Shame, Rome it self being transform'd, as it were, into a Place of publick Debauchery.

The Divine Justice, being fully satisfied with these weighty Reasons, determines the Divorce. Nevertheless, to proceed with the utmost Circumspection, for the good Example of Mankind, the Eternal Father commissions St. Paul to descend upon the Earth, and make out the Process.

St. Paul, upon his Descent, goes to Lucca, Parma, Florence, Venice, the Ecclesiastical State, and, lastly, to Rome; where having seen the many Abuses that were there committed, and having particularly
in-

The Contents.

informed himself of the dissolute Behaviour of the Church of Rome, by the many and grievous Complaints preferr'd against her, he compleats his Process; and being afterwards obliged by an Accident to make his Escape from Rome, he prepares to return to Heaven; where, nothing remaining to prove the Justice of Christ's Accusation, the Sentence of Divorce is solemnly pronounced.

By this Separation of Christ from his Spouse, no more Legitimate Children, I mean, Holy Men and Virtuous Persons, were now to be expected: Whereas, on the contrary, by the Commerce she has hitherto had with her Adulterers, she has been fruitful in Bastard Christians, in Hypocrites, Jesuits, and many others; who, under the Appearance of Holiness and Religion, are in Reality
the

The Contents.

the most Detestable and Perverse Generation that ever yet appeared in the World.

The Divorce being published, Calvin, Luther, and other Authors of several Sects, came immediately to offer their respective Churches to Christ for his Spouse: But He, being mindful of the Injuries he received from his Romish Spouse, chuses rather to live in a State of Celibacy, than be again united in Matrimony with Human Nature, whose Falsbood and Treachery he had already but too much experienced.

*This Work is divided into Three Parts: The First treats, Of the Dissolute Manners of the Adulterers: The Second, Of the Bastards of the Church of Rome: The Third, Of the Claim of the
other*

The Contents.

*other Churches to be the Spouse of
Christ.*

I shall now only present you with
the First; if it meets with a kind
and favourable Reception from
Men of Sense and Understand-
ing, what remains shall soon be
made publick.



T H E

The Contents

after Church is to be the Spoke of

Chap.

I shall now only
the first; if it
and favourable
Men of State and Under-
ing what remains shall
made public



T H B



THE
Celestial DIVORCE.

BOOK I.

The PREFACE.

Miscrèant that thou art, flatter not thy self that thy Sins do not cry to Heaven for Vengeance. If you believe the Holy Scriptures there will you find, that the Son of God suffered Death upon the Cross for *Adam's* Transgression. He indeed in some measure might have pleaded this Excuse, that he was lately entered into the World; but what can

B

now

2 *The Celestial Divorce.*

now be said, that Iniquity is so strangely multiplied upon Earth, that to sin against God is natural to Man. Degenerate World! that under the false Pretence of Nature would excuse a Sin, that drew the Son of God from Heaven, those Regions of eternal Bliss and Happiness, to suffer a cruel and shameful Death. If you believe these Things to be true, be not surprised to read in this Treatise, what new Occasions of Discontent Jesus Christ hath received from the Church of Rome, with the strange and unheard-of Consequences of it.



The

The Celestial Divorce. 3

The Father Everlasting addresses his Son, demands the Reason of his being so much displeased with his Spouse, and endeavours to persuade Him to a Reconciliation.

Eternal Word, I will not now declare my Mind to you, as in former Times, by the Message of an Angel. Upon urgent Occasions that greatly concern the Honour of the Throne, it behoveth the Father to discourse his Son with full Liberty and Freedom; and it is the Son's Duty to hearken with Attention to the Words of his Father.

I have for some time, My only Begotten, observed with great Regret that the passionate Love you bore your Spouse is much abated. If it were possible for a God to wonder at any thing,

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thing, I should certainly be surpris'd at so strange an Alteration. I know how you formerly suffered on the Cross in the Form of a Servant, for the Love of your Spouse; to obtain by your Death her true Affections. You loved before you was beloved, you died for no other End than to convince her, how well you loved her; but now that Love is turned into Hatred, and she whom you bought with the Price of your Blood, is now become indifferent to you. You may remember, my Son, how I formerly advis'd you, never to look with a kind Regard upon ungrateful Human Nature, who manifested her Scorn of her Creator, from the time she first appeared in the World. But since your Love, your tender Love prevail'd upon your Vengeance, and that for the Accomplishment of your Desires a Reconciliation was decreed; what
Reasons

The Celestial Divorce. 5

Reasons can you have to alienate your Affections? Why is all Heaven thus uneasy? Remember, my Son, how great was the Joy of the Celestial Inhabitants, when they saw such a hopeful numerous Issue arise from your Marriage with the Church of Rome. Then it was that I hoped to see the Heavens filled with your Progeny, and my End in creating Man accomplished. What are now become of those tender Expressions, with which your Beloved contended with you, who best should love? when in Recompence of all your Sufferings for her, she offer'd you Thousands of innocent Martyrs, who, in Exchange for your most precious Blood, were lavish of their own, which was plentifully shed by the Swords of cruel and merciless Tyrants. I do not design to take her Part, nor will I remind you of her former Merits to soothe and alleviate the bitterness of

B 3


your

6 *The Celestial Divorce.*

your Anguish; but in case any evil wicked Spirit has sown the Seeds of Dissention between you, it would grieve me much, that she who was once the Delight of your Soul, your only Joy and Consolation, should now upon your leaving her, be as a Widow and not multiply and increase. How will this prejudice the Peopling of Heaven, which we have both so much at Heart; and what an Advantage will it give to the common Enemy? Besides, you will lose the Fruits of your Sufferings, and is she not the same beloved Spouse, for whose dear Sake you left the Mansions of Light and Glory, and divested your self even of your Divinity? What will the World now think of your Repentance, can a God repent?



Christ,


Christ, in answer to his Father, tells
him the Reasons of his Discontent,
and insists upon his being Di-
vorced.

Most Sovereign Father,

AT the Time that your Ma-
jesty created Man, and was
afterwards forced to destroy him for
his Wickedness, Repentance first was
known in Heaven. This Ungrateful
Creature, forgetting all that God
had done for him, deserved to be
destroyed with these Words of the
Creator, *Pœnitet me fecisse hominem;*
nor was it repugnant to the immutable
Nature of God, who is a Being of
infinite Goodness, since it was de-
creed from the Foundation of the
World, that the Wrath of the Al-
mighty should pursue the Crimes of
B 4 wicked

8 *The Celestial Divorce.*

wicked Men. Why should it then seem strange, if I, who am so highly provoked with their Ingratitude, have turned my Love into Hatred, and repent that I raised them to so high a Station, at no less an Expence, than the shedding of my Blood. You, O Father, created Man, and I redeemed him; but since he has proved himself unworthy of two such great, such inestimable Blessings, we both repent. As to the Church of *Rome* my Spouse, if you look upon her, you cannot but own, that my present Displeasure has a just Foundation, and that my Divorce is absolutely necessary. Look down and see, O Sovereign Father, in what a shameful and infamous manner she prostitutes her self to those very Persons, whom the Holy Ghost ordained to rule over her. See with what Pleasure she wantonly riots in their lewd Embraces, who
usurp

The Celestial Divorce. 9

usurp my Bed, and defile my Honour. O how is she changed from what she was! instead of her former beautiful Simplicity, see how she appears adorned with Gold and precious Stones! Luxury and Pride are her constant Attendants; to what Purpose is all this pompous Magnificence, but to appear the more amiable in the Eyes of her Adulterers? but having once abandoned her self to a Reprobate State, what Excesses is she not guilty of, and having lost all Shame, how desperately Lewd and Extravagant is she even in my own House? And still to provoke and affront me the more, she calls her self my Spouse, her Adulterers my Servants, and they, who above all others contemn my Name, and trample my Honour under their Feet, are with her my Ministers. Once indeed I called the Temple of *Jerusalem* a Den of Thieves, because it
was

10 *The Celestial Divorce.*

was filled with Buyers and Sellers; but what shall I now call the Church of Rome, who harbours Multitudes not of such who buy, but plunder; not of such who sell, but prostitute to their Lust and Ambition what they get by my precious Blood, which was shed for Man's Redemption? Yet these are the Men my Spouse is most fond of, these she adores even to Idolatry; and after these Indignities shall I patiently suffer them to mount my Throne, and receive the Homage that is paid them by the Faithful? See but what Use they make of my Revenues, which the Piety of ancient Christians left for the Maintenance of the Poor; they now are all in the Possession of one Man, who is so greedy, so insatiably covetous, that he almost destroys the Belief of the Miracle, the Gospel speaks of, that Christ with a few Loaves and Fishes satisfied the Hunger

The Celestial Divorce. II

Hunger of several Thousands, when now as many Millions of Gold cannot satisfy the Avarice of one tenacious sordid Pontiff. I pray you would be pleased to see with what Extravagance *Urban VIII.* has almost wasted the Wealth of the Church; and how he makes no other Use of it, than to support the Pride and Tyranny of his Nephews; which is a Matter of so great Scandal, that it is publickly said, that the impious *Julian* did Christianity more Service in stripping the Church of her Riches, than the pious *Constantine*, who, by endowing it with such vast Possessions, gave Occasion to such pernicious Abuses. However these Things do not much surprise me; when I was in the World I saw my Spoils divided among those by whom I was crucified; but what affects me most, is, to see the Baseness and Dishonesty of my Spouse become so
noto-

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notorious to all the World. The Complaints of all People touch me to the Heart; whatever Pains she takes to conceal her abominable Infamies, yet they are the Subject of every ones Discourse. Some call her covetous *Babylon*, Others a Nest of Hypocrisy; some a School of Impiety, Others again call her the Refuge of all Wickedness, a Brothel, where without Shame or Remorse the most execrable Debaucheries are daily committed. Can then the Divine Honour cohabit any longer with an opprobrious Adulteress, and not be stained with her Pollutions? Once, O Father, I took the Cup of Bitterness for her Sake, but now her Lewdness gives me too much Distaste to take a Second; then indeed I chose to die for her, because I was to rise in Glory; but I cannot now live any longer with her, my Reputation and Honour lye at Stake, the preserving

The Celestial Divorce. 13

preserving of which is of the utmost Consequence. Should I bear any longer with her shameless Practices, I should certainly become the Scorn of all People; for she is advanced to such an Excess in every Thing that is evil, that there is no Possibility of a Reconciliation. I therefore, O Father Almighty, beg Leave to insist, that I may be Divorced; nor can you refuse to grant me my Request, since my Dishonour will equally affect the other Persons of the Trinity.



The

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The Almighty Father, being moved by the Reasons alledged by his Son, is willing to give him Satisfaction. But to proceed with that Circumspection, which is inherent to Divine Justice, he commands St. Paul to descend upon the Earth to hear the Complaints of Mortals, and draw up an exact Information of the Life and Actions of the Romish Spouse.

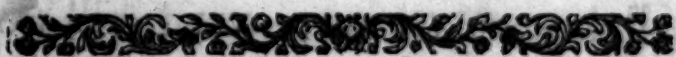
PAUL, the Disorders which an unchast Woman has occasioned are exceeding great, Heaven is not free from them. My only Begotten Son is in deep Concern, and laments the Behaviour of his Spouse the Church. I have endeavoured to reconcile them, but as He has Reason to be displeased, and as He is sensible,

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sensible, that she is so far rooted in Wickedness, that He cannot hope for a Reformation, nothing will content him but his being Divorced. When an only Son becomes a Petitioner can a Father deny him, more especially when his Demands are just? However, tho' the *Eternal Word* cannot be guilty of uttering a Falshood, and his Spouse's Extravagancies are well known to me; yet I will not proceed to pass Sentence against her upon his single Accusation, it being agreeable to the Divine Justice, tho' it be never so perfectly acquainted with the Crimes of Men, to use great Caution in proceeding to Punishment, thereby to set an Example to the World. Now that our Resolutions may appear the more Equitable, it is my Pleasure, that you visit Mankind, to hear their Complaints, and inform your self exactly of the Life and Manners of
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the *Romish* Spouse. The Undertaking is, I know, very dangerous; for to cover her Crimes, she persecutes those with the utmost Cruelty who censure her Conduct; but rest assured, that that approved distinguished Courage, which supported you under those difficult Tryals, which you underwent for Jesus Christ, will not desert you upon this Occasion.



St. Paul obeys the Command of the Almighty, and having taken upon him a Human Shape, he descends upon the Earth. He arrives at Lucca, where being informed of the Revolt of that Republick, and enquiring into the Reason of it, a Citizen gives him the following Account.

OF all the Popes of this present Age, *Urban VIII.* in his latter Days is become the most prodigal of his

his Jubilees and Indulgences ; and to shew the World that he has Authority to curse as well as bless, he resolves to alter his Style for the future, and to thunder out nothing but Excommunications. It has been the Fate of this little Commonwealth to feel the ill Effects of his Censures, like those who make Tryal of the Strength of their Poysons upon the smaller Animals. The Neighbouring Princes, unmoved at our Misfortunes, gave him Encouragement to launch his next Thunderbolt against the Duke of *Parma*; so that now each State must expect in their Turn to receive the same Treatment; for if the Affairs of the World are subject to an equal Vicissitude, Excommunications will shortly be as frequent as Jubilees. Our Quarrel with the Pope is now made publick. I will only tell you, that it was occasioned by the insupportable

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able Insolence of the Clergy, which forced us to a just Resentment. His Holiness takes it heinously ill, that so small a Common-Wealth should dare to express their Resentment against them, whereas he ought rather to have pitied our Calamity, and considered with himself, that our State is too poor to endure so insupportable an Insolence. Yet still he continues obstinate in his Censures, and chuses rather to destroy us, than moderate the Pride and Arrogance of his Ministers. But as we are no ways conscious of having done any thing to deserve to be excluded from the Worship of God, we comfort our selves in this our Adversity, with the Thoughts, that *Balaam* cursed unjustly the People of *Israel*. In the mean while, we use all Means to come to an Accommodation by the Friendly Interposition of some Persons who are in Favour

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Favour with the Cardinals his Nephews; that by their Mediation his Holiness may be disposed to forgive us, being not without Hopes, that the Words of an Abs may produce a new Miracle. But hitherto we have been unsuccessful. The *Barberins* are now in Arms, and our Interest obliges us to sue for Peace; but as to what regards our Souls, if Excommunication has the Power to separate us from the present Church, we shall esteem it a very great Happiness to be divided from so impure and infected a Body, by which we shall be freed from having before us continual Examples of such who spend their Life in Sacrilege, and be delivered from that Despair, into which the Tyranny of the Priests has enslaved us. But happen what will, we entirely depend upon the Justice of our Cause, and hope that all wise Princes will assist us, it not
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being for their Interest to suffer the Pope for his private Advantage to deal about his Censures; for if by this Means, he succeeds in seizing on others Possessions, what will be the Consequence, but that, as formerly, every Jubilee was a Pretence for new Impositions, so for the time to come, every Excommunication will be a Pretence for new Usurpations.



St. C. 2.



St. Paul having heard the Complaints of the Luqueles, proceeds to Parma, where appearing in a Religious Habit, he introduces himself to the Duke, who gives him the following Account of the Reasons he has to be dissatisfied with the Church of Rome.

THE Subject of my Complaint against the Church of Rome is made publick to the World, not only by my own Manifestos, but by several private Pens, that have undertaken to defend the Justice of my Cause ; but since you are so earnest to know from me the Source and Origine of those Disorders which have made so great a Noise in the World, tho' they require a long Discourse, yet my present Affairs oblige

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lige me to be as short as possible in the Narration.

My Family, being press'd by urgent Occasions, contracted several Debts on the Credit of that Place in Rome, known by the Name of * *Monte Farnese*, for which I pay great Sums for Interest to the several Creditors.

Urban VIII. seized in his old Age with a warlike Spirit, sets up divers groundless Pretensions on purpose to fall upon my Dutchy of *Castro*. In the Embarrass of my Affairs, I might rather have expected Assistance than Oppression from the See of Rome, considering the great and eminent Services which my Ancestors have done it; but Gratitude and Charity dwell not in the Breasts of Ecclesi-

* *Monte* is often used in Italian to express a Bank of Credit; *Monte Farnese* is one of the most magnificent Palaces in Rome: It was built by Pope Paul III. of the House of Farnese.

asticks;

asticks; the Difficulties I labour under, on Account of those Debts, are no Motives to excite his Holiness to Compassion, who is wholly bent upon enriching his Nephews, the great Concern of the Popes of this Age; this prevails above all other Reasons; and as his Troops are superior to mine, he is sure of taking my Dutchy from me. Nor does his Tyranny stop here, since the Time that the Sentence of Excommunication was denounced against me, I am not allowed to resent his Injustice, to the End, that by being an Excommunicant, none should dare to hearken to my Complaints, or give me the least Assistance. Unheard of Cruelty! that a Shepherd should fleece his Sheep alive, and not permit them the Liberty of complaining. To give the better Colour to his Censures, he declares me a disobedient Son to the Father of Christians. Pray

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tell me, should he not rather be deemed an Enemy to his Children, in stripping them so unjustly, rather than a Father? He pretends to be worshipped as the Successor of St. Peter; when far from imitating that pious Saint, he stops his Ear to the Words of Christ, that commanded him to sheath his Sword. Our Saviour's Kingdom was a Kingdom of Peace, he never allowed that his Interests should be maintained by the Arms of this World, but the Popes of late have Recourse to nothing else, having Views very different from those of our Saviour Jesus Christ. So that my Condition is worse than that of *Malchus*, who being wounded by St. Peter, was immediately cured; but tho' I am wounded by the Successor of St. Peter, I can find no St. Peter upon Earth disposed to return me my own, and make me whole.

St.



St. Paul goes directly to Florence, where in the Palace he over-hears the Grand Duke speak with great Heat to one of his Council.

HIS Holiness pretends to exempt the Priests from the meanest Taxes, which the Necessity of my State obliges me to lay on all my Subjects, without any Distinction. But what is he who thus assumes a Temporal Authority over the Dominions of other Princes? If in the Days of Jesus Christ the secular Princes received their just Tribute, shall *Urban VIII.* forbid it? O simple, credulous, foolish People, to subject your selves to endless Extortions, to support the insatiable Avarice of the Priests, and shall they be free? Who ever pretended to leave them their E-
states

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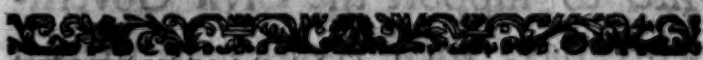
states exempt from those Taxes which they have always been subject to? Who will dare to say, that the Jurisdiction of Princes does not extend to a private Legacy? These are new Laws set up with Design to confound the World, and introduced only by those Popes, who, not regarding the Doctrine of the Gospel, have forgot that *Jesus Christ* himself, when he lived upon Earth, paid Tribute to *Cesar*, declaring, he came not to abolish the Laws, but to fulfil them. Shall we suffer an Authority to prevail in a free Country, which, contrary to the Commands and Example of Christ, pretends to overthrow the Power of Princes, and trample it in the Dust? Is this the Paradise that Christ promises to those who keep his Laws? surely no, it is rather Hell, which all those deserve, who foolishly believe in a corrupted Church. The
Priests

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Priests impose heavy Taxes on the Laity for Indulgences, Dispensations, for preaching the Word of God, the Sacrifice of the Altar; and for all the Sacraments, which God in his great Bounty has so freely and liberally granted to the Faithful; and yet these Men will not part with a Mite to support the Civil Government, nay, their Avarice is grown to such an Excess, that they will not suffer a Man to die quietly, but under the Pretence of a pious Legacy, they even compel him to pay for his Passage to the other World. Besides, do they not force us to buy our Graves, and to purchase the Bowels of our common Mother the Earth; and shall not I, who am born a Sovereign Prince, have the Power to lay the least Tax on the Clergy in my own Dominions? Let the Pope do his worst, let him thunder out Excommunication upon Ex-
communi-

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communication, he may fright the Collectors of my Taxes, but I know how to fit him; I will rather farm my Revenues to the *Jews*, than suffer my State to be thus molested by the Tyranny of such, who, under the Cloak of Religion, seek to deprive me of what is my Right.



St. Paul, having understood the Reasons of the Grand Duke's Anger, sets out for Venice; where, upon his Arrival, he took up a Paper that somebody had dropt by chance, in the Street; the Contents were as follow.

Advice to the most Serene Republick of Venice.

AMong all the Powers that pay Obedience to the See of Rome, you alone, O Serene Republick,

lick, preserve your Christian Liberty free from the Snares of Superstition. Some Years past, you provided by a very wise Law, that the Clergy should not be capable of inheriting Freeholds within your Dominions; least by the Legacies, which are daily left them, they in time should be possessed of your Subjects Estates, by which your Republick is principally supported. Whoever is not very partial to the Court of *Rome*, must applaud the Prudence and Wisdom of your Counsels, but they who are zealous for the Grandeur of your Government are obliged to represent, that the Publick Good requires a farther Reformation of two other Abuses of no less Importance.

The first relates to the Multitude of Legacies that are every Day left the Clergy for ever. To what Purpose is it enacted, that the Clergy shall

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shall not possess any Freeholds, if by the Multiplicity of Gifts charged on Lands, the whole Income of the Publick is in a manner alienated? Where is the Difference between a perpetual Gift and a Freehold, and what Advantage do your Subjects reap from the abovementioned Law, if instead of being deprived of the Propriety of their Lands, they are for ever deprived of their Income? This is still more to the Benefit of the Clergy, who, whilst the Heirs of the Testator bear all publick Taxes to preserve their Title to their Estates, receive their full Legacies without Trouble or Expence. Your Serenity in your great Prudence will still be more disposed to regulate this Abuse, when you shall consider, that the Perpetuity of Gifts was a fraudulent Contrivance of no manner of Use to the poor Souls in Purgatory; for if, as they preach, the Punish-
ments

ments of that Place are but for a time, why should the simple People be persuaded to leave perpetual Legacies upon that Account?

There is another Consideration of yet greater Consequence. By the Obligation of saying Masses, which are daily multiplied by these pious Legacies, there becomes an absolute Necessity, either of encreasing to a great Excess the Number of Priests, an idle useless Generation of Men, or of defrauding the Intention of the Testator; which is so true in Fact, that if People would but examine this Matter a little more narrowly, they will soon find, that the Priests do not perform one Mass of a hundred they promise to do, they having this *Salvo* to satisfy their Conscience, that as one Mass is of infinite Value, it may prove Beneficial to Numberless Souls. Far be it from me to oppose this Opinion; but then this

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Conclusion will evidently follow, that if one Mass can supply the Wants of several Souls, it is sufficient for one, and consequently the rest become superfluous, and are only an artful Contrivance of the Priests to satisfy their Avarice.

The other Abuse relates to the many numberless Pensions which the *State of Venice* pays every Year to the Court of *Rome*; upon which I beg Leave to make this Observation, That the Court of *Rome* resembles the second Region of the Air, where, the Thunder, which is formed from the Exhalations of the Earth, falls afterwards upon it. In like manner, the Court of *Rome*, by means of the Pensions she receives from all Parts, is arrived to that Height of Power, as to be in a Condition of oppressing other States. I forbear to say any more upon this Subject, and shall therefore leave it to your
Wisdom

Wisdom and Prudence to take into Consideration.



St. Paul, *during his Stay at Venice, seeing a Priest committed to Prison by the Secular Power, enquires how it came to pass, that a Priest should be subject to the Secular Authority. The Answer, a Venetian made him, was this.*

THE Republick of *Venice* has never been prevailed on by Threats, or Promises, to act contrary to the Dictates of Reason and Prudence. The Power of punishing an Ecclesiastick, for Offences committed against the State, is one of the Prerogatives which she always inviolably maintained against the Pretensions of the Court of *Rome*. She verily believes that God has granted

D her

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her an unlimited Authority in her own Dominions. When *Saul* was anointed King over *Israel*, God was pleased to invest him with an absolute Power over all his Subjects, without any Exception, notwithstanding that the Number of the *Priests* and *Levites* was at that time exceeding great. How then is it, that the being a Priest can discharge a Man from the Duty and Obedience, which by the express Commands of God, he owes to his lawful natural Prince? God instituted the Sacraments to cleanse and purify our Souls from Sin, but not to blot out the Character of Subjects, which is imprinted on our Bodies. The Law of Christ is in nothing inconsistent with the Power of *Cæsar*, nor was it ever thought to be so, unless by those seditious Persons who seek all manner of Occasions to decry it. The Priests, who always interpret every

every Thing to their own Advantage, pretend that these Words of our Saviour Christ, *Nolite tangere Christos meos*, exempt them from all Civil Jurisdiction; but all who enjoy the use of their Reason may easily see thro' the Fallacy and Artifice of this Interpretation; for tho' God expressly forbids Murder, yet it is Lawful for those in Authority to put Criminals to Death. The Powers on Earth represent God himself in the Administration of Justice; and to pretend not to be subject to their Authority, is nothing less, than to refuse to submit to the Power and Ordinance of God. If the Clergy; in explaining the Holy Scriptures, would more consult their Reason than their private Views, they would find, that the Words, *Nolite tangere Christos meos*, mean nothing more, than to forbid the evil-treating of those Church-Men, who by the Holi-

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ness of their Lives and the Purity of their Manners, deserve the Title of Christ's Anointed: But when an Ecclesiastick proves a wicked Man, he immediately forfeits that Title, and by consequence all Privileges belonging to it, nor could the Clergy of these Times pretend in the least not to submit to Civil Authority, unless Christ had said, *Nolite tangere Anti-Christos meos.*

This Serene Republick, who always considers Things as they are, will never subject her own good Understanding to interested Opinions, which have no Foundation. She believes, if a Priest can be guilty of Crimes against the State; they, to whom God has given the Supreme Authority, may punish him for them. Governments would daily be exposed to strange Perils and Revolutions, if the Punishment of publick Crimes was to be referred to a
Foreign

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Foreign Prince, who, having no other Views but his own private Interests, would not only not punish, but encourage the Offenders. For Example, in what continual Troubles and Disorders are the States where the Pope's Authority prevails? They are always exposed to Tumults and Commotions, occasioned by the Pride and Insolence of the Clergy, who are under no Subjection to the Civil Power; and what do you think will be the Consequence, but that the Ecclesiasticks, by being exempt from all Fear of Punishment, will in a little time arm themselves, turn their Cloysters into Castles, suppress the Regal Power, and set up Kingdoms within Kingdoms. But such is the Prudence of the *Republick of Venice*, that she will never suffer her own Subjects, supported by a Foreign Power, to insult her Authority. She punishess the Clergy, when they

D 3 offend,

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offend, like other Men; and if the Pope thinks it strange, that the *Venetians* should assume a Temporal Jurisdiction over Church-Men, the *Venetians* think it more strange, that the Clergy should usurp a Temporal Dominion over the Laity, when they know very well that Christ openly declared, that his Kingdom was not of this World.





St. Paul leaving Venice, and resolving to go into the Ecclesiastick State, embarks for Ancona; during his Voyage, he falls into Company with a Subject of the Pope's, who was returning to his Relations; he asks him concerning his Birth, Condition, and the Reasons of his having taken so long a Voyage, which seemed to him a kind of Banishment, upon which the Traveller makes a short Recital of his Misfortunes.

I Was born, said he, a Subject of the Pope's, which, in other Words, is Misery it self. The Civil Government is administred by the Priests, who, by their Abuses, Cruelties, and Rapines, have reduced the poor People to such a Con-

40 *The Celestial Divorce.*

dition, that their Tyranny is insupportable. It is impossible to express the Grievances they groan under; but you may easily guess, what they are capable of doing in their own Dominions, by the Insolence with which they Lord it over other States. I was forced from my Relations, having incurred the Penalty of a certain Imposition called *de bene vivendo*, which is a Contrivance to ruin People for every little petty Miscarriage. If a brisk young Man, when his Blood is warm, and Spirits lively, is by Accident guilty of the least Irregularity, upon Information, a considerable Fine is laid upon him. This is their usual way of proceeding, they make a Blow as criminal as Murder, a Word as great an Offence as an Action; and the least Fault, tho' often but a slip of Youth, is deemed a Transgression, be it what it will. It is an Act of Disobedience, and the

the Tax must be paid: But this, as yet, is the least of our Grievances, much greater Barbarities are yet behind. Under the false, but specious Pretence of a pious Zeal for our Salvation, our Houses are searched, in order to discover whether any Man keeps a Mistress: It is not easy to imagine how much we suffer from those vile Officers, who plunder our Houses, and take away our Goods at pleasure. It is not in our Power to conceal even our Wives and Daughters from them; they open our Coffers, rifle our Closets, and take an Account of our Deeds and Writings, the only Security of private Mens Fortunes; and all this, during the Life of the Proprietors. Whoever desires to be secured against such Violences, he must bribe largely; this is the only Expedient to gain their Favour, they will connive at any thing for Money; then you may

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may give a loose to your Desires, and wanton as you please in Luxury and Pleasure, for we are not obliged not to sin, but to pay for sinning. Besides this, it often happens, that the Minions and Favourites of the Cardinals and Bishops, under the Protection of these Officers of Justice, get into our Houses, who, being destitute of Honour themselves, lay Snares for others. Thus our poor Families are exposed to a thousand Affronts and Injuries, under the Cloak of Sanctity and Religion. The rigid, severe, and inhuman Punishments which are inflicted upon indigent Delinquents, are beyond Description, and this oftentimes for small Offences. But if Justice is so severe to the Poor, it is as favourable to the Rich; but then, they are obliged to purchase their Pardons at a very great Rate. By this Means, every one is dissatisfied with the Government,

vernment, the Poor by reason of its Severity, and the Rich are no less uneasy, because they are sensible by fatal Experience, that their Fortunes are wholly at their Governours Disposal, and that they have nothing they can properly call their own. In the Dominion of other Princes there may be some Grievances; as the Administration is in the Hands of several Ministers, some may possibly prove no less covetous, than wicked. But then, the Subject has the Comfort of having his Grievances redress'd by appealing to the Sovereign; who, as he considers his Subjects as his Children, will never permit them to be destroyed. But in the Papal State there is no Place for any such Consideration, the Governour there is only for Life, and as he is under continual Apprehension of being removed, he consequently considers his Subjects as Strangers,

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Strangers, not regarding how much they are injured, provided he heaps up Wealth for his Family, none of which are to be his Successors in the Papacy. The inferior Ministers imitate their Master, and being, for the most part, the Favourites of his Holiness, are therefore regardless of the Accusations that are brought against them. Besides this, they are often preferred to considerable Governments, to enable them the better to reimburse themselves of those great Sums, which they paid the Court to obtain their Places; so that his Holiness seems to act in concert with them, and in a manner to support their Extortions. But why should I detain you any longer with a Recital of our Miseries? I will only add, that other Princes use the Jews with more Humanity, than the Pope treats Christians; nor is it any Wonder, since the Clergy are
greater

greater Enemies to Christians, than
Christians to the Jews.



In his Voyage to Ancona, a Storm arose that drove the Ship upon the Coast of Dalmatia; St. Paul is set ashore at Ragusa, where meeting with a † Maronite, who had left Rome some Weeks before, he inquires about his Country, the Reasons that brought him to Italy, and what his Opinion was of Rome; to all which the Maronite made the following Answer:

I Am by Birth an *Armenian*, and by Religion a Christian. I travelled into *Italy* on purpose to inform my self in the Precepts of the

† Maronites, a Sort of Christians living on Mount Libanus, that received the Roman Catholic Religion from Pope Clement VIII.

True,

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True, Apostolick, Catholick Faith, which in my Country is much adulterated by the various Opinions of different Sects, which generally serve only to confound each other. I have now been eleven Years in *Europe*, and have made my chief Abode in *Rome*, being drawn thither by the Report of Fame, which always represents Things at a Distance extreamly different from what they are. I fancied, that that City, which is look'd on as the Head of the Christian Church, must be a School of Holiness, and a Pattern of Innocence; and indeed at first Sight, I did not think myself mistaken, being deluded by outward Appearance, which commonly imposes on the Simple. The Magnificence of the Churches, the Abundance of Pardons, the Concourſe of People to their Devotions, and the viſiting of holy Places gave me ſuch an Idea of the *Romiſh* Piety, that
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when afterwards I began to observe more distinctly the Life and Luxury of the Cardinals, so little agreeable to the Laws of Christ, I imputed the Scandal it gave me to my Ignorance, rather than to any want of Religion in others; but I soon became sensible, that Man is not born devoid of Sense, for Time and Reflection have since convinced me, that the whole of their Religion is made up of Ceremonies, the observing which is a kind of Habit in the Poor, and Hypocrisy in the Great. If you narrowly examine their Actions, you will find they all center in the Things of this World, Profit and Pleasure are the Poles on which they move; if they seem to obey the Laws of Christ, it is only with Design to make them subservient to their Temporal Interest. There is no kind of Vice or Wickedness which is not practised in
the

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the City of *Rome* to the utmost Perfection; it is, as it were, the Center of Impurity, and what is worse, it is often dignified with great and pompous Titles; Luxury is Decorum, Ambition is Majesty, Tyranny passes for a pious Zeal, and Debauchery is practised in the Houses of the Great, under the specious deluding Name of Spiritual Recreation. Flattery prevails so much in that City, that whatever they do, who have the Power of dispensing Benefices, the Priests pronounce Holy. They publicly preach, that the Pope cannot Err, even when his Errors are most conspicuous. Now if the Pope cannot Err, what avails the Doctrine of the Catholick Church? To what Purpose are the Canons of the General Councils? If it be true that his Holiness is Infallible, Synods are useless, and the universal Consent of Christians signifies

nifies nothing; in a word, we have nothing else to do, than to submit to his Decisions, and to regard his Will as the only Rule and Measure of our Actions. Were I to give my Opinion in this Matter, I verily believe that the Divines, being conscious that the Manners of the Popes have no Agreement with the Laws of Christ, endeavour, if possible, to reconcile the Laws of the One with the Manners of the Other. Pray God forgive those who by a vile and fordid Flattery authorise those Abuses, which we daily see practised in the Christian Church. Those miserable Persons, to flatter their Ambition, have brought the Chair of *St. Peter* from Caverns, and placed it upon a Throne of Gold. To satisfy their Avarice, their unbounded Avarice, tho' worldly Greatness is often condemned by our Saviour in the Gospel, yet they publicly
E preach,

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preach, that it is not only lawful but necessary for the Support of the Dignity of the Church, that it may meet with a due Respect. Unhappy Church ! to what a State art thou reduced ! In former Times Church-Men were esteemed for the Holiness of their Lives, Purity of their Doctrine, and the Miracles they performed in the Face of the World, but now they would be revered for their Power and Greatness. This, alas ! is the only Pretence they now have to be respected. To attain the Wealth and Riches of the World, what unlawful Measures do they not pursue ? What Iniquity is not practised ? The Law of the Gospel is totally subverted, and changed, as it were, into a Law of Rapine. How deplorable are these present Times in Comparison of the ancient, before the Gospel was revealed to the World ! If among the Heathens
there

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there appeared an *Alexander*, whose boundless Ambition led him to attempt the Conquest of the Universe, Nature, who seems to delight in Contraries, created a Philosopher, who content in his Poverty, contemned the Pomp and Glory of it. Among Christians we have also an Instance of a Pope, who is athirst to possess the Riches of the World; but of all the Priests we cannot find one, who has Vertue enough to acquiesce in an humble Poverty, notwithstanding that State is said to be blessed, by God himself. If you have never been at *Rome*, you cannot but be astonish'd at the many Abominations with which the Service of God is corrupted. The Pulpits utter nothing but *Paradoxes*; the Preachers aim rather to please than to instruct; because such Discourses do not only draw a more numerous Audience, but increase those Colle-

ditions,

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ctions, which at that time are usually extorted from the People, under the pious Pretence of Alms. But this their sacrilegious Avarice does not stop here; they pretend to perform a Thousand false Miracles to cheat the People of their Money. One while they summon together a great Number of Persons possessed with Devils, but their design is not so much to drive away the Evil Spirit from the Bodies of Men, as to empty the Purses of numberless Spectators. Sometimes you hear, that Images, which time out of Mind had been unregarded, do Miracles on a sudden; But this is only to enrich the Owners, the People being for the most part so credulous, that they are easily brought to believe, since the Power of Miracles has been discontinued among Men, that it now resides in Pictures and Statues. In short, the Corruptions
 which

which Avarice and Extortion have brought into *Rome* are so considerable, that I dare venture to foretel, that even the very Appearance of Religion, of which there are yet some little Glimmerings, will in a short time sink into nothing. When our Saviour was placed between the two Thieves he soon expired, and tho' God is gracious and long-suffering, yet these his lovely delightful Attributes are limited and restrain'd. Some are of Opinion, that when the Bread in the Sacrament begins to be tainted, Christ is no longer present with it; if this be so, how can he remain among a most wicked and corrupted People? If you have Thoughts of going to *Rome*, and have any value for the Salvation of your Soul, let me dissuade you from so fatal a Resolution; rather fly to the utmost Parts of the Universe, even to the *Indies*, where Virtue

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and Religion, that they might not be infected with the Vices of *Rome*, are said to have chosen a safe Retreat. It is almost impossible to be a Christian, and to be in *Rome*; take Example from me, I came thither with design to instruct my self in the Doctrines of Christianity, but am now returning to *Turkey*, with a full Resolution of turning *Mahometan*.





The Sea being calm, St. Paul sets Sail, and Lands at Ancona, from whence he proceeds to visit the Holy House at Loretto; but as he was passing by a Country-Seat in a religious Habit, he was called in all haste to confess a Cardinal, who lay at the Point of Death. St. Paul goes in, and the Prelate makes to him the following Confession.

FATHER, I am now as you see at the Point of Death; God calls upon me to satisfy the Debt of Human Frailty. My Soul being conscious, in these my last Moments, how deeply it is stained with the Sins it has committed, is afraid to appear in the Presence of God. Help me, O Father, to cleanse her with these my Tears of Penitence,

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and my departing Spirit, now under the Pangs and Agonies of Death, shall relate my Life to you as fully as I am able.

I was born of Poor and Indigent Parents, but Nature, who bestows her Blessings at Pleasure, was so very liberal of her Gifts to me, that my Relations were full of Hopes, that they should see me a great and considerable Man. When I was in the twelfth Year of my Age, I put on the Gown, and was consecrated as it were, not to God, but to Avarice and Ambition, and in order to establish the Hopes they had of me on a solid Foundation, I was presently placed in the Service of a Cardinal. When the End is ill, the Means cannot be good. Hence it is, that most Men in Rome, instead of endeavouring to compass their Designs by their Learning, and other commendable Qualities, chuse

rather to effect them by Flattery and Courtship, the vile Companions of sordid Interest, which looks no farther than a temporal Good. I therefore made it my only Study to perfect my self in those two Arts, which never fail of making a Man acceptable to Persons of Distinction. He who makes Confession of his Sins must unbosome his Heart, and expose it all naked to the View of his Confessor; but as I am in a weak and languishing Condition, you will spare me the Labour of so particular a Relation, there being no Crime, which one that is entirely addicted to his Interest is capable of committing, of which I am not guilty. But this I must tell you, that I gained the Affections of the Prelate my Protector, and by a happy artful Address was a means of his being a Favourite at Court. Pensions now
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poured down upon me, insomuch that I do not at all wonder at the Story which the Ancients tells us of *Jupiter's* having changed himself into a Golden Shower for the Love of *Danae*, when he had so often transformed himself to possess his *Ganimede*. In my younger Years I was free from having any Passion for Women, which most young Men are given to; I had some little Experience of them, but I soon gave it over, it appearing not a little strange to me, who had always been courted, to be obliged to court others. But in a few Years, as Time makes a great Alteration in us, I had different Sentiments. I gave my self a loose to Love, so that in a little while I was not only guilty of Fornication and Adultery, but of Rape and Incest. Being now of full Age, I was admitted into the Order of Priesthood, which made so great

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great an Impression upon me, that the Remorse and Stings of Conscience forced me to retire from the World for a time, with a full Resolution of amending my wicked Course of Life. But as too much Familiarity breeds Contempt, at first I sinned with some Reluctance, but at length, my Conscience being hardened in Impiety, I banished all Scruples, and abandoned my self to such a reprobate State, that Fornication, Blasphemy, and saying Mass were oftentimes the Actions of one and the same Hour. At the time that I was ordained a Priest, the Devil entered into me; this Infernal Spirit soon taught me to despise and contemn the Body of the Lord which I daily administred. I presently found my self inclined to all manner of Wickedness; and whereas I was before only given to Lewdness, I felt my self in the very Instant assaulted by

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by all sorts of Vices ; nor is it to be wondered at, for if *Judas* could betray Christ after having but once received him unworthily, can those wicked Priests make a Conscience of any thing, who daily receive the Sacrament of their Redemption more unworthily than *Judas*? Ambition and Avarice were the constant Directors of all my Actions, and the Governments I obtained in the Ecclesiastical State helped me to support them. There it was, that instead of performing the Duty of a Shepherd, as I ought to have done, I soon learnt the Art of sheering my Sheep ; and I found so much Pleasure and Satisfaction in stripping them of their Wooll, that I gave up my Mind entirely to it. I thought, that whatever belong'd to the People, under my Jurisdiction, was designed by Nature to be subservient to my Pleasures ; and I could not bear
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to hear any of them call any thing their own. My Favour was always to be purchased by them that gave me most, nor did I ever refuse a Present from any Person whatever. I often wondered at the Priests of the Old Testament for rejecting Victims as unworthy to be sacrificed. I persuaded my self, that the Times and Laws being now altered, the Priests of the New Testament ought to accept whatever is offered them without Distinction. But Father, these were the least Effects of my Avarice; when any of my Subjects did not freely present me with their Goods, I took them by Force. I remember among other Things, that visiting a Gentleman under my Government, I saw some Pictures of a very great Value; and having given him to understand that I had a strong desire to have them, he took no Notice of it, which I resented so heinous-

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heinously, that I soon sought my Revenge, in causing him to be taken up by the Inquisition, and confining him to so dark and dismal a Prison, that he was forced to give me his Pictures to obtain his Removal to a better Place; He afterwards yielded up the best part of his Estate to the Treasury of the Inquisition to obtain his Liberty. However being under some Apprehension least his Friends and Relations, who had a very good Interest at Rome, might, upon their complaining of so vile an Act, be no small Prejudice to my future Advancement, which was not yet so considerable as I wished it; I sent for the Gentleman, and after having expostulated with him the great Undecency of his late Behaviour, which, in Discharge of the Duty of my Function, had constrained me to teach him how to comport himself
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for the future to his Spiritual Governours, I promised him in a friendly Manner, that to make him Amends for what he had suffered, if he would take Orders I would advance him to the Dignity of a Prelate; for the Subjects of the Ecclesiastical State have no other Comfort in their Misery, than the hopes of being put in a Capacity of treating others as they have been treated. By such like means I soon acquired so great an Estate, that upon my return to *Rome*, I made the Figure of a Prelate of the first Rank; no one exceeded me in the Splendour of my Furniture; the Magnificence of my Coaches; the Number of Pages and Footmen; but especially in a numerous Train of Gentlemen, and emasculated Musicians. What an unaccountable Ambition is this? The *Romans* will not be contented unless they are attended with a Pomp of Eunuchs like the

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the barbarous Nations. Eleven poor Boys were obliged to undergo the Martyrdom of † Origen, with no other design than to satisfy my Passions. Unhappy Youths! what a strange and wonderful Change is this? You are forced to preserve your Chastity inviolable; a strange and wonderful Effect indeed, that the Debaucheries of others should make you Virtuous. While I thus continued in a Course of Life, which, in every particular, was directly contrary to the Law of Christ, the Cardinal my Protector was preferred to the Papal Chair. Imagine to yourself the Joys and Hopes that then possessed me; in a little Time I was made a Cardinal. Had I Strength to relate the Particulars of my Life, you could not but be astonished to hear,

It is said that Origen, teaching many young Virgins and Women the Principles of Christianity, to avoid all Calumny, made himself an Eunuch.

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that any Person, who professes himself the Disciple of Jesus Christ, should ever be guilty of such abominable Impieties. In a Word, from the Time I was created Cardinal, I never kept *Lent*, said my Prayers, or confest my Sins till this very Moment; And this is the case of most Cardinals, who, aspiring to the Keys of St. *Peter*, think they can easily get to Heaven without good Works. I am now very sensible how far I have strayed from the way to Heaven; I see now but too clearly, by the light of God's Grace, who through his infinite Mercy is yet willing to save me, that the Life of a Cardinal is vastly different from the Life of an Apostle, and that the Priests of these Days are far from living like Christians. But if Heathens and Atheists who repent of their Errors have good Hopes of being saved,

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why should I despair? This is the only Foundation of my Hopes, though I am fully persuaded, that a Heathen will much sooner be saved than a wicked Christian. I am taking now my Farewell of the World, and my Honours and Riches must be left behind me; But I find to my Confusion that it is much more easy to the Mind to Repent, and be sensible of its Errors, than to wean it self from the Pleasures of the World. But Father, my Spirits begin to fail me, give me, O give me Absolution, I am just Expiring.





St. Paul, having confessed the Cardinal, goes to Loretto; where being detained some Days by bad Weather he contracts an intimate Acquaintance with a Minister of the Court of Savoy, who was returning from Rome, with a Dispensation of Marriage between the Cardinal Prince Maurice, and the young Princess his Niece. St. Paul desiring to know the Detail of this Affair, the Minister gives him the following Account.

THE House of Savoy, like other Princes, has of late flattered the Ambition of the Court of Rome, in accepting of a Cardinal's Hat for Prince Maurice, one of the Duke's younger Sons; not that the Prince was any way inclined to that sort of

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Life, but to prevent the usual Jealousies of State, by his not being in a Condition to marry, and thereby secure the quiet Possession of the Government to his Brother and his Posterity. The Prince laying aside the Warlike Spirit of his Family, resolved to suit his Manners to the Nature of the Life he had embraced, and for that end, he chose to retire to *Rome*, as the Centre of that Peace and Tranquility of Mind, which Beautifies and Adorns so Holy a Profession. But the poor Prince was soon made sensible of his Mistake, being there forced to brook the Insolence of the Pope's Nephews, which made him often repent his having exposed the Greatness of his Birth to the rude uncultivated Treatment of such mean Persons. At last he thus opened his Mind to me. The Church of *Rome*, said he, is to blame, in conferring the

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the Pontificate chiefly on Persons of the meanest Extraction, who know not how to behave themselves towards their Superiours. To which I replied, Your Highness must not blame the Church, seeing she follows the Example of Christ, who chose his Apostles from among the common People. They rather are to blame, who, when they are called to the Government of the Church, do not receive the Spirit of God, by which a few Fisher-men not only gained the good Will of Princes, but obtained every where a general Esteem. The Prince's Mind being wounded too deeply to be cured by what I said, he took a Resolution of returning to *Savoy*. Upon his Arrival he found the whole Family in the utmost Confusion, occasioned by some unhappy Differences between Prince *Thomas* his Brother, and the Princess *Dowager* the

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young Duke's Mother. As it was impossible to avoid taking part with neither side, he declared for his Brother; who thereupon conferred upon him the Government of *Nice*, a Place of the utmost Importance. The World is apprised of the various Consequences that were occasioned by the clashing Interests of the Crowns of *France* and *Spain*, but the Stars on a sudden drawing in their Malignant Aspect converted Discord into Union, and Hatred into Affection. The Prince Cardinal fell so passionately in Love with the young Princess his Niece, that he resolved to renounce the Hat to obtain her in Marriage; the Proximity of Blood, and the Disproportion of Years were neither of them look'd upon as Obstacles; the first being easily removed at *Rome* for Money, and the other was never thought a Bar in true Politicks; the House of
Savoy

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Savoy receiving at this Juncture great Advantages from this Match. All Matters being agreed, I as an ancient Servant was chosen to carry the Renunciation to *Rome*, and to negotiate the Dispensation; which I had the good Luck to obtain with much less Difficulty, and at a cheaper Rate, than I expected. In my return, I came to this Holy Place to give Thanks to Heaven for the Success of my Negotiation, and for the happy Reconciliation of the House of *Savoy*. But, Venerable Father, you seem surpris'd at my Relation, as if you thought it strange, that a Cardinal of the Holy Church, should renounce the Hat to marry his Niece. Pardon me, Father, if I say, you know but little of the World; if you was acquainted with the present State of Affairs at *Rome*, you would bless the Almighty, and attribute it to the Effect of a more

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than ordinary Virtue in Prince *Maurice*, that the Cardinal's Hat did not inspire him with much worse Inclinations.



Having visited the Holy House at Loretto, St. Paul pursues his Journey to Rome, he lyes by the way at an Inn, and overhears the following Conversation between two Persons in the next Room to him.

INdeed my Friend, you seem to me to be deeply affected, that your Books are censured and prohibited at *Rome*; but could you be persuaded to calm your Resentments, and hear what I have to say upon that Subject; I shall easily convince you, that nothing in Nature could more have contributed to the making

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king your Name, no less Great than Lasting.

If there were any thing shameful in the Word Prohibition, as some Imagine, *The Tree of Life* which our first Parents were forbid to Eat, and the Earthly Paradise which none durst enter, would participate of it, as being prohibited. The Scriptures, which the Ignorant are forbid to read, the sacred Reliques which must not be touched by unsanctified Hands, nay every thing, which Nature or Law has prohibited, would then be infamous. Not the Prohibition but the Justice of it makes the Act either Honourable or Shameful. We must therefore first examine the Reasons, which the Court of *Rome* gives for prohibiting your Books; by which we shall judge, whether the Grief which now reaches to your Heart has a just Foundation.

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The Prohibition of Books at *Rome* has always proceeded from different Motives ; formerly it was a true Zeal for Religion, and a sincere and hearty Desire that the Morals of Christians might not be tainted with any wicked and dangerous Tenets ; but of late, it is the fear of having Vice reprov'd, and that Tyranny expos'd, with which the Church of *Rome* pretends to subject the World to her Determinations.

A sincere Regard to our Eternal Salvation, was never, as far as I can find, the Occasion of it. The reading a Prohibited Book is at the most but a means of Temptation ; now Temptations of themselves are not Criminal, but we are forbid to yield unto them. We are daily expos'd to the Temptations of the World, the Flesh, and the Devil ; and can the reading a prohibited Book be of dangerous Consequence ?
but

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but that Customs introduced by Men of Power have always been received as Laws that are inviolable. In former Times, when Prohibitions proceeded from an Excess of Zeal, the Books that were censured were generally suspected of some ill Intentions, but the case is now otherwise; Books are not now prohibited out of a Zeal for Virtue, but for Reasons of State; They are in no Apprehension of any thing's being writ against Religion, but they fear least their Morals should be exposed: This the World is sensible of, and accordingly those Authors whose Books are censured are so far from being disregarded, that their Writings are sought after, and they themselves are admired as Persons of a more than ordinary Virtue, who hating to flatter the Vices of others, had the Courage both to speak and vindicate the Truth.

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What Reason have you then to afflict your self? you live in an Age of Delicacy and Discernment, that loves to hear Vice reprov'd, though it be not corrected.

He who servilely flatters the Great is generally despised, and does not he deserve the same Treatment who writes only to serve the Interests of others? The one is the Flattery of the Pen, the other of the Tongue; they are both an Argument of a low, poor, mean, un aspiring Spirit, and altogether unbecoming Men of Learning. It is the Glory of the Wise to speak their Thoughts freely, without any regard either to the Favour or Displeasure of the World.

When the ancient Reed was laid aside, and the Pen introduced, there was a Mystical Meaning in it; for as Liberty of Flight is peculiar to the Wing from whence the Pen is taken; the Thoughts it conveys and
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transmits to Mankind should be free and unconfined. An Author who writes out of Complaisance divests himself of the Privileges of it, let his Merit or Learning be what they will; if he suppresses and stifles his Thoughts through a mean Compliance with the Will of others, he must never hope to gain a Reputation.

If then the Pope, who pretends to be the Father and Pastor of his Flock, proves a ravenous Wolf; must a Man of Spirit and Understanding represent his Proceedings in such different Colours, as to make even the most execrable Impieties appear to be Just, and Good, and Holy? No certainly, such Measures as these are directly destructive of that Holy Reverence, which we should always pay unto the Church. It is encouraging the Clergy to continue in their Vices, and instead of teaching
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us to pay them that Respect, which is due to their Character, we are commanded to bow the Knee before them, and to Worship and Adore the Sacrilegious even to Idolatry.

The Popes, I confess, are to be respected as the Ambassadors of that glorious Being whom they represent, and not, as what they are in themselves. They themselves are subject to Passions like others, and therefore as a Painter may change the Colours and Features in a Picture, as he sees Occasion, without offending the Saint it represents; in like manner, a wise judicious Man may freely reprehend the Vices of the Popes, and yet not incur the Displeasure of our Saviour, whose Vicars they give themselves out to be.

Men of Sense and Understanding have, and will always make a Distinction, between the Church
and

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and the Vices of the Clergy; and why should they be offended at it, but that they are conscious, that they and their Vices are in a manner incorporated into one and the same Substance? Unhappy Church! to what a forlorn and miserable State art thou reduced? The *Hebrews* regarded *Nathan* as a Prophet for his reproving *David*, but among Christians, he, who approves not the Vices of the Popes, is in a State of Damnation.

If a Man writes any thing that is contrary to the Truth, what greater Punishment can he possibly suffer, than to have his Falshood made known to the World? and if the things he affirms are true, why should the Faithful be debarred from reading them? Christ often restored Sight to the Blind, but he never put out any Mens Eyes to lead them to Heaven. Give me leave to
speak

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Speak impartially to you; Blindness and Salvation have no Relation to each other; but the *Romish Clergy* found it absolutely necessary to deprive the Laity of Sight, the better to conceal their Iniquities from them.

Few Men care to be told of their Faults, but for that Reason, a Wise and Learned Man is not obliged to flatter and support them in their Wickedness. No! he must not subject his Understanding, that noble and glorious Faculty of our Souls, to so cruel a Tyranny. Let him freely reprove the Vices of the Great, and if upon that Account his Books are prohibited, he may rest assured, that none but those, whose Crimes he exposes, will censure his Performance.



St. Paul, upon his Arrival at Rome, sees at the City Gate the Pope's Guardian Angel in a very Melancholly Posture; having made himself known to him he asks the Reason why he has left the Care of the Pope, to which the Angel makes the following Answer.

BEing no longer able to attend on Urban VIII. I stand here as Guardian of the Gates of the City. I have left no means whatever unattempted to reduce him to Reason, but such is his capricious Spirit, that all my Endeavours have proved ineffectual. When I reflect how much the Divine Inspiration is abused, and the Scorn and Contempt it meets with from him, I am filled with Resentment, and resolve

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with my self to return to Heaven, and lay an exact Account of his Conduct before the Almighty, humbly beseeching his infinite Goodness to discharge me from a Post, the executing of which has almost destroyed the Patience of an Angel. To be created an Angel is, I confess, a very great Privilege; but considering the Care and Anxiety which attend the Cure of Souls, to which we Angels are appointed, especially when we meet with Refractory Tempers, who like Pope *Urban* are Enemies to all Virtue and Goodness; The Condition of Man compared to Ours is much more Happy; who, when he has struggled through the Difficulties of the World, the rough tempestuous Sea of Life, hopes to enjoy a constant, undisturbed, an unexhausted, uninterrupted Tranquility for ever in Heaven. I am far from envy-
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ing the more happy and delightful Circumstances of Others, but you cannot but allow, that nothing is more irksome, nothing more displeasing to a generous Spirit, than not to be able to serve his Lord to the utmost of his Wishes. It was formerly your Province to teach and instruct the *Gentile World*, and consequently you cannot quite have forgotten the Anguish of Mind, which then possessed you, when you saw the Heavenly Doctrines that you delivered so obstinately rejected. I leave it therefore to you to imagine the Greatness of my Grief. O tell me, tell me, can there be any Sorrow like my Sorrow? If the Complaints I make are Groundless, deal plainly with me, and say they are so; for it is not improbable, but that God in his Mercy has sent you hither, either to reprove, or comfort me.

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Urban VIII. is now in the twentieth Year of his Pontificate, and according to what is commonly affirmed, that no Pope shall ever see the Days of *St. Peter*, he cannot live long. Were I to give you my Thoughts upon it, I am fully persuaded that this was spoke by way of Prophecy, that no Pope shall ever see the Church of God, in that State of Perfection, in which it flourished in the Days of *St. Peter*; But be that as it will, the older a Man grows, the nearer he advances towards the Grave, the Centre to which all Men are tending. 'Tis common with old Men, when they arrive at a certain Age, to recollect their scattered Spirits, which were formerly dissipated in Luxury and Pleasure; and finding themselves no longer able to pursue the Follies and Vanities of the World, they endeavour by an Honest and Sincere

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Sincere Repentance, to fly for Refuge to the Throne of God's Grace, whose Arms are always extended to embrace the destitute and afflicted. But could you believe it, the older *Urban* grows, the more he gives way to his unruly and exorbitant Passions; the further he advances towards Grace, the more wicked he is; he loves nothing more than to be flattered and caressed by his Nephews, who govern him as they please. He never reflects how he ought to act in so sacred a Station, and if by accident, a passant Thought represents unto him the near Relation which is between the Person of the Pope, and the Duties which belong to so Holy a Function, which ought never to be separated; he immediately stifles so unpleasing a Reflection; being fully possessed, that the Duties ought rather to give way to him, than he to them. He

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abhors and detests the Thoughts of Death, which is one of the strongest and most powerful Motives, which a Guardian Angel can possibly make use of to humble and subdue an imperious Mind. If at any time, notwithstanding all his Efforts to the contrary, the Terrours of Death break in upon him; instead of making a right Use of it, he perversly turns the Antidote into Poyson, by employing all his Thoughts how to make his Family Great and Powerful. I have often found him forming various Projects, how to make the Pontificate depend on the Will of the present Pope; and not be in Subjection to the Votes of the Conclave, that the Succession thereof might be settled in his Family. 'Tis wonderful indeed, that such vain Chimeras should possess the Head of the Vicars of Jesus Christ; but happy would it be, if their Thoughts

Thoughts were never worse employed. Alas! they too often compass their Projects, which generally tend to no other End, than to plunder the Patrimony of *St. Peter*, to enrich their Relations. *Urban VIII*, notwithstanding his pillaging so many Millions, will not be satisfied without entailing on his Nephew's an Independant Principality, and thereby secure them in their wicked Depredations; and as there are always more Persons who aspire to be Princes, than there are Principalities to satisfy their Ambition, he finds it absolutely necessary to make use of Violence, to dispossess the lawful Proprietors, since no other Argument is of force sufficient to persuade a Prince to quit his Dominions. Thus *Urban VIII*, resolving at any Rate to compass his Ends, leaves nothing unattempted to put his Nephews in Possession of

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other Princes States. The Disorders he puts himself in by this means are beyond Description; one while he aims at the Kingdom of *Naples*, but finds the Enterprize too great; another time, upon the Encouragement of the Minister of a certain Crown, his Thoughts are turned upon *Milan*; but then he is full of Doubts and Suspicions, least the Prince, who offers to assist him in the Conquest, should have some further View, than the putting his Nephews in Possession of it. He looks upon *Lucca* as a poor mean State, which of it self is too inconsiderable, to recompence the Charge of the Expedition. *Mirandola* would please him well enough, but then it is a Fief of the Empire, and its Situation is so advantageous, that it gives Umbrage to the Neighbouring Princes; besides, it is a matter of dangerous Consequence to provoke the
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Emperor, and all *Lombardy*, which borders upon the Ecclesiastical State, at one and the same time. At last his Mind is fixed upon *Parma*, and as that Enterprize appears most feasible, by reason of the Pretences he has already set up upon the Dutchy of *Castro*, he resolves to deprive that Duke of his Dominions. You may easily imagine what Pains I took to divert him from so unjust a Proceeding; I represented to him how unbecoming it was for Popes and Prelates of the Holy Church, who profess a Life of Peace, to change their Crossiers into Swords, and their Roquets into Armour. I put him in Mind, what a Scandal it would be to the Christian Religion, how the Infidels would rejoyce, and in how great a Danger the Church would be, which Jesus Christ foresaw when he said, that every Kingdom divided against it self must be

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be brought to Desolation. But this Remonstrance made no Impression on the Mind of *Urban VIII*, who thinks of nothing less than the Prosperity and Welfare of the Church. Perceiving that all the Reasons I had used were ineffectual, I argued further from the Nature of the Thing, by representing to him, that the Events of War are for the most part no less dangerous than uncertain; this I urged with the greater Vehemence to excite his Fear, that wakeful Passion of Human Nature, it being a strong and powerful Motive, especially in old Men, to curb and restrain a Martial Disposition. But Nature has very little Influence upon him, Reason has less, and the Angel appointed by Heaven to protect him none at all. How astonishing is it to Strangers at *Rome*, to see a Pope turn Soldier, to see the Head of the Christian Church
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in the Ebb of Life, when he should prepare himself for Death, preparing for War. And what is yet worse, he keeps his Reason in Subjection to his Will, and is so obstinately bent in pursuing the Measures, which his extravagant violent Passions dictate to him, that he would have them pass upon others, as just and reasonable. Thus *Urban*, who never did one good Action, thinks every thing that he does is well; even at this present that he has put all *Italy* in a Flame by his wicked Usurpations, he publicly declares that his Designs are Just and Holy, and that he means nothing more than doing God Service; as if his Notions of Right and Wrong, which are immutable in their own Nature, were different from those, which God has implanted in the Minds of Men. I willingly omit a Thousand Extravagancies,

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gancies, with which this whimsical capricious Pontiff has provoked my Patience. Once he took it into his Head never to give Satisfaction to the Christian Princes, notwithstanding I often remonstrated to him that he ought to consider them, as the Basis and Foundation, upon which the Preservation of the Christian Faith had an absolute Dependance. Another time he resolved to create no more Cardinals, being fully persuaded that his abolishing so corrupt and perverse a Generation would be an Act of uncommon Merit, and that his adhering to so wise and prudent a Resolution, would make him deserve very well of the Church. But alas! he soon desisted from it, for no other Reason, as I believe, but because he found I was not against it. This is the unkind, and unworthy Usage I have met with from him, and can a Guardian Angel

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gel be worse treated? I have suffered too much already in my Reputation to continue my Care and Vigilance any longer, and as I despair of his Amendment, I am resolved to give up my Charge and to return immediately to Heaven.



St. Paul having heard the Complaints of the Guardian Angel goes directly to Rome, where he proceeds to perfect his Process; but by accident he is forced to fly away. In his Flight he meets another Angel coming in haste towards him, whom he addressed in the following Manner.

I Know very well you are sent by God to hasten me from Rome, I obeyed the Command even before I received it; for Divine Inspiration
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is swifter even than the swiftest Angels. The Spirit of Obedience, which takes up his Residence only in those Persons who are perfectly acquainted with the Will of God, inclined me to do so. As I am now got out of *Rome*, you have no Occasion to proceed any further; let us therefore repose our selves a while, that I may apprise you with the Reasons and Motives of so sudden a Retreat. You cannot be Ignorant how that God sent me down from Heaven, to draw up a Process against the wicked Spouse of Christ, and to minute the Complaints Men preferred against her. That I might not depend upon the Testimony of others, I went my self to several Places where I was an Eye-Witness of her most dissolute Behaviour; I resolved at last to go to *Rome* I used to travel in the Habit of a *Monk*, which was the Occasion of
my

my being stopped upon the Road to confess a dying Cardinal. This led me to reflect that my appearing at *Rome* in a religious Habit, would put me under a Necessity, of giving an Account to those that asked me of the Order I belonged to, and the Licence of my Superiours, to avoid all Occasion of Prevarication, I laid it aside, and put on that Sword with which the Painters represent me; for as they were raising Soldiers to fight against the Duke of *Parma*, I persuaded my self I might easily pass for one of those who came to seek some Military Employment. Being thus equipt, I came to *Rome*, and took up my Lodgings in a Convent of Friars, who in these Days are more busy in Politicks than all other Men. There I was sure of being informed of every thing that passed; they talk with the utmost Liberty and Freedom,

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dom, and are secure from the Rigour of those Laws, which others who speak against the Court of *Rome* very often Experience. The Convent, where I met with a kind Reception, is famous for Literature, and is much frequented by Men of Parts, especially by Foreigners, who are always very numerous at *Rome*. Being very inquisitive to know their Sentiments of the Church of *Rome*, I often argued upon Points of Religion; among the rest I observed a *Turk* who seemed to listen to our Disputes more out of Curiosity, than from his understanding any thing of the Matter. I took him aside, and asked him his Thoughts of the Christian Religion. The Answer he made was very surprising. It is with us *Turks*, said he, an established Principle, that God protects and favours that People who worship him in a manner agreeable to him; and

and forasmuch as the *Turkish* Empire is in the Height of Prosperity, we justly conclude that the Religion we profess, is above all others the most acceptable to him. We are of Opinion that the Christian Religion was in it self good, till the Christians corrupted it; but we look upon Christianity as it is now professed to be an Abomination to the Lord; besides it is plain that the Professors of it by their continual endless Discords, do all they possibly can to destroy it. I must freely own, that I was not a little surprised to find by this Answer of the *Turk*, that even those, who never had the Advantages of a Liberal Education, were able from Principles so remote to form such just and strong Conclusions concerning the present unhappy State of the Christian Church. Some time after this, I proposed the same Question to a

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Grecian, formerly a Student of *St. Clement's College at Rome*; the Answer he made me was to this Effect. The *Romish* and *Greek* Churches are two Sisters of the same Parent, the *Greek* is the Elder, but the *Romish*, by some Artifice or other, I know not what, has divested her of the Right of Primogeniture, for which Reason there has been no good Agreement between them ever since that Time. The *Romish* Church is possessed of the whole Paternal Estate, while the *Greek*, like *Esau*, lives in Subjection to her younger Sister. As to her Morals, I forbear to say any thing, being at *Rome*; for as he who dares to reflect upon them, knows nothing of the Danger he incurs by so doing; so he who approves of them, declares himself Ignorant of the Christian Institution. The next I discoursed on this Subject was a *French-man*; he said, The Church of
Rome

Rome was had in much Reverence by the greatest Part of the People in *France*, but our Kings have been so wise, as not to suffer the Pope to extend that Exorbitant Power he exercises in *Italy* beyond the *Alps*. The *Gallican* Church enjoys her own particular Rites, by which she is governed; and it is well she does so; for the *French* being naturally of a Turbulent Spirit, and as the case now stands, that a great part of *France* is infected with Heresy, should his Holiness pretend to exercise half that Tyrannical Power over their Consciences, as he does in *Italy*; the whole Kingdom in general, to shake off the *Roman* Yoke, would turn Hereticks. This Account of the *French-man* made me curious to know what the *Spaniards*, who are quite opposite to the *French*, had to say for themselves. I had contracted an intimate Acquaintance with a

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Nobleman of *Sevil* who used to frequent the Convent I was in; I took the Opportunity of putting the same Question to him, his Reply was this. Sir, to convince you how willing I am to oblige you, I shall speak my Thoughts with the utmost Sincerity, which my Country Men but rarely do. The Veneration which the *Spaniards* pay to the Church, is to be considered as Internal and External; by Internal Veneration, (as the *Spaniards* know how to value every thing according to its Worth) I mean the same with that of all other Nations, who are well acquainted with the Genius and Manners of the Court of *Rome*. And as to the External Veneration, I dare boldly affirm that the *Spaniards* by far exceed all others; and the Reason is evident, the Church of *Rome* having always expressed an uncommon Partiality to the

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the Interest of *Spain*, they look upon themselves as obliged to make her this Return of Gratitude, tho' it be only in Appearance. My King is sensible of what eminent Service the Inquisition is to him, in bringing down the Pride and Grandeur of his Subjects, who might otherwise involve him in Troubles innumerable. He can never forget how to gratify the House of *Austria*, the Court of *Rome* persisted as long as possible in the Resolution it had taken, not to give Absolution to the House of *Bourbon*, and lastly he remembers of what use the *Jesuits* have always been to him, in extending his Dominions even to the remotest, and most distant Regions; though they act with a View of their own Advantage. For these and many other Reasons, the *Spaniards* think themselves indispensably obliged to

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pay a seeming External Reverence to the Church of *Rome*, even though her Corruptions were greater than they are. This is what the *Spaniard* said to me. The next I entertained on this Subject was an *English-man*, who with a becoming Modesty, which is peculiar to that Nation, expressed himself thus. As I am an open professed Enemy to the Church of *Rome*, you will hardly give Credit to what I shall say on the Question you propose; but if you are curious to know the Sentiments of the Northern Nations, read only the Doctors of the Reformation, and you will soon be satisfied. Whilst I was thus endeavouring at *Rome*, to perfect the Process with which I was charged against the Adulterers, I met with a very extraordinary Accident: I happened one Morning to pass by a Church where there was an Exorcism;

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cism; the Noise which was made excited my Curiosity to go in and see it. The *Demon* no sooner perceiv'd me entring, but he immediately cryed out in a very loud and dreadful Manner, There is *St. Paul*, There is *St. Paul*! he is come from Heaven in a very good Time, to see the State and Condition of that Church, for which he laboured so abundantly. Unhappy Saint! What was the Motive that brought you hither? Was it to reap the Fruit of your Labours. Alas! the Seeds of that Holy Doctrine, which by your persuasive Eloquence were formerly sown in the Vineyard of God, are become a Prey to these rapacious Vultures, who surround me with their hoarse and noisy Conjurations. Upon this, the Priests turning towards me, to prevent a Discovery I gently withdrew; but the Exorcist was so affected at what the

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Spirit had said, that by the Power of his Charms, he forced him to confess that I was *St. Paul* in a Human Shape, but that he knew nothing of the Design that brought me thither. The Priests immediately advised the Pope of it, who by his Spies soon found out my Lodging, and presently after a Courtier came to me with this Compliment. His Holiness, *Urban VIII.* being truly informed who you are, has sent me to pay his Respects to your Sanctity; and as he is very ambitious to entertain a Stranger of so great Quality, he desires you will honour his Palace with your Presence. I was not much surpris'd at the Compliment, for such is the Corruption of the present Age, that at *Rome* the Saints are in a manner absolute Strangers. You may easily imagine the Concern I was in, at my being discovered; however I made my Acknowledgments

ments to his Holiness, but desired his Excuse for not accepting his Invitation, being upon my Departure from *Rome*. The Courtier had no sooner left me, but I began to consider with my self what I had best to do; and as my Mind presaged some future ill Consequence, I presently resolved to make my Escape; but before I could compass my Design, I received a second Message from his Holiness to this Effect. *Urban VIII*, said the Courtier, has sent me back to repeat the same Request to you, that you would do him the Honour to come to his Palace; but if that cannot be complied with, he desires another Favour of you. Upon expressing my readiness to serve his Holiness in any thing that lay in my Power, he continued thus; There are some Propositions in your Epistles, which are manifestly opposite to his Holiness's Inclinations;

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ons; these he desires your Sanctity will alter, nothing appearing more absurd, than that so great an Apostle as St. Paul should contradict the Successor of St. Peter. You are pleased to say, *Omnis anima potestatibus sublimioribus subdita sit*: Now his Holiness would be excepted from this general Proposition, it not being reasonable that the Popes should be under any other Law than that of their own Will; because then their Actions would not be subject, as they now are, to the Censure of others. His Holiness desires further, that you would erase those Words wherein you prescribe to Bishops their Duty; *Diaconos habeat non turpe lucrum facientes*; nothing offends him more than this Passage, he thinking it absolutely necessary for his Interest to keep the Cardinals his Nephews about him. I was so astonished at this strange Proposal,

posal, that I began to be afraid, that notwithstanding the Grace of God which was so abundantly bestowed upon me, I was in great Danger of turning Apostate. But what could I hope for else at *Rome*? Perceiving the Courtier waited for an Answer, I frankly told him that the Affair he mentioned was of the utmost Consequence; and that my Reputation would suffer extreamly by such an Alteration. You know, said I, that the World has hitherto received my Doctrine, as it was delivered, in its Native Purity; what will they say, when they shall find it changed? will they not believe that such Alterations have been made by some Hereticks, rather than by me? And if the Pope, notwithstanding my Doctrines, is at Liberty to act in all Things as he pleases, where is the Necessity of such an Alteration? but in case his Holiness insists upon it,

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it, if God shall inspire me so to do, he may depend upon my Service. The Courtier took what I said for a Promise, and left me, not reflecting on the Condition to which it was annexed; upon which I immediately made my Escape. I had hardly got out of the City Gate, but I found in my haste I had forgot my Sword. As I was considering whether I should go back to fetch it, I perceived a Person making up to me, a Stranger who lodged with me in the Convent, and from whom I had received great Civilities. As he drew near, he cryed out in a loud Voice, Fly, Fly my Friend; I am come to acquaint you, that as soon as you was gone, the Courtier came back to seek you; and not finding you in the Convent, he apprised the Pope of your Departure; who presently came in private to your Lodgings,

ings, where seeing your Sword, he grasped it in his Hands, and said with much Passion and Indignation; Since *Paul* refuses to serve me with his Pen, his Sword shall serve me. This shall make Men believe what the Apostle refuses to preach in my favour. This shall compel the most potent Princes to submit and bow the Knee before me. With this I will maintain *Castro*, Conquer *Parma*, and convince the World that where this triumphs all other Arguments are needless. This was the Sum of what the honest Man said to me, not suspecting in the least, what *Paul*, and what Sword the Pope meant in his Rage and Eury. I returned him my hearty Thanks for his good Will to me, and having taken my leave, I continued my Flight with the utmost Precipitation; being sorely grieved that my Sword was fallen into such Hands

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as would use it to support their Tyrannical Passions, to the great Scandal of all Good Christians. I am perfectly at a Loss how I ought to act in so very nice and critical a Conjunction; if it was possible to make a Pope hearken to the Voice of God, I would desire you to go and dispose his Mind to Peace; but alas, I am sensible that *Urban VIII* is of too obstinate and inflexible a Nature; so that I rather chuse to intreat you to inspire the *Italian* Princes with a Resolution to force that Sword from him, which contrary to all Right he took from me, and which he now designs to make use of to disturb their Peace, without any regard to Equity and Justice. I have therefore directed the following Letter to all Christian Princes, and have set my Name to it, it being now known that I am
upon

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upon the Earth. The Letter is as followeth;

*St. Paul to all Christian Princes
Greeting.*

“**U**Rban VIII, in the Violence
“ of his Passion, has seized
“ my Sword, with which he de-
“ signs to disturb the Peace and
“ Tranquility of your States; un-
“ less you prevent him, by resol-
“ ving with your selves to wrest it
“ from him. I exhort you there-
“ fore, in the Name of that God
“ whose Apostle I am, not to suffer
“ that Sword, which Heaven intend-
“ ed should be drawn against none
“ but Infidels, to be died and taint-
“ ed with the Blood of Christians.
“ Let no vain Scruples deter you
“ from it; neither be so weak as to
“ ima

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“ imagine, that because he is your
“ Shepherd, all Resistance is unlaw-
“ ful; since a Crook, not a Sword,
“ is the proper Badge of a Shep-
“ herd. If *Isaac* was willing
“ to fall by the Sword of his Fa-
“ ther *Abraham*, to make himself a
“ Sacrifice holy and acceptable to
“ God, it was only to please God,
“ not to satisfy a cruel and revenge-
“ ful Father. *St. Peter* left his
“ Knife upon the Earth, with an
“ Intention that it should be em-
“ ployed against none but Fishes,
“ which are Creatures of another
“ Element. He designing thereby
“ to teach and instruct his Church,
“ that whenever she has recourse to
“ Arms, she should only use them
“ against the Infidels; who not be-
“ ing of her Sheepfold, may be
“ justly treated as Creatures of a-
“ nother Element. Be courageous
“ there-

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“ therefore, and acquit your selves
“ like Men ; the Undertaking is
“ not so difficult as you imagine.
“ How enrag’d soever *Urban* may
“ appear, as it is not his Province
“ to manage the Sword, you will
“ the more easily take it from him.
“ May the Just, Good God inspire
“ your Hearts, and bless and pro-
“ sper your Undertaking.

Farewell.

This, as you see, is the Subject
of my Letter, which I pray you to
deliver to the Princes of *Italy*, and
to inspire them with a Spirit equal
to the Enterprize. I intend in the
mean Time, before I return to Hea-
ven, to travel to *Jerusalem*, to vi-
sit that Holy Place, where the Stones,
in a thankful Remembrance of God’s
infinite Mercies, shew more Grati-
tude than Men.

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The Angel assures St. Paul of his Readiness to do what he recommends to him; but first gives him an Account of what pass'd between him and a Nun at the Grate of a Nunnery.

I Shall not fail, Great Apostle of God, to execute your Orders; nor will I lose any Time in conveying your Letter to the Christian Princes, and in inspiring them with a noble Resolution to recover your Sword from the Hands of *Urban VIII.* But give me Leave to relate to you first, what pass'd in Conversation between me and a Nun in Youth's full Bloom, and Beauty's Pride. I persuade my self you will not think it improper to be added to the Process, since it contains the melancholy
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Complaints and mournful Lamentations of the most Unhappy of all God's Creatures, who enjoy the glorious Light of the Gospel. This being the first Time I left the Regions of Joy and Immortality to sojourn a short Time upon the Earth, like Travellers, who are always inquisitive after Curiosities, I was above all other Things very impatient to see a Nunnery, it being a received Opinion with us above, that Nuns are Angels with human Bodies. I was no sooner arrived at one of the greatest Cities in *Italy*, but appearing in the Likeness of a young Traveller, I went into a Convent of Nuns. I happily found a young Lady at the Grate, who seemed to expect Company. As soon as she saw me, she asked me my Country, and the Reasons that induced me to make a Tour into foreign Parts. Being unwilling to let her know I came from

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Heaven, I replied, My Country was very remote, and that few in these Parts knew any Thing of it; that the Motive which occasion'd my going abroad was the same with that of other young Gentlemen, who impatiently desire to see foreign Countries before they can give an Account of their own; and who generally esteem themselves most happy, when they are at the greatest Distance from it. But happy, thrice happy they, said I, whose Habitation is within these Walls, which is a kind of second Paradise, where you seem like Angels, always in the Presence of the Almighty. As her Wit was no less engaging than her Beauty, she immediately replied, Oh, how gladly would we exchange this imaginary Paradise for the Liberty you have to travel? How can you blame so unparalleled a Blessing? Motion is even the Life of Life:
Heaven. It

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It is the Property of the most sublime Beings, and is therefore most coveted by the greatest Minds. Behold the Sun, the unwearied Sun; consider the Moon, the Stars and Planets: They never stop, or take any Rest; but delight in their continual Motion. I was surpris'd with the Readiness of her Wit; and the more I consider'd her Bloom of Youth, the more I admir'd it. But to continue the Discourse; Madam, said I, what you say is true: The Sun, Moon, and Planets, are ever on their Way; but in the highest Heavens the Stars of the greatest Magnitude, which are nearest to the Throne of God, are fixed and immutable. Like these the Nuns are ordain'd to live together in one Place in a constant Worship of God Almighty, where they enjoy the unspeakable Comfort of being near to him; a Comfort which none but they

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they are possessed of. The Charming Creature sigh'd at what I said; and after some Pause, I believe, said she, that the Stars you speak of are near to God; but Souls that are racked and tortur'd with Despair cannot hope to be so. You, alas! continued she with Tears in her Eyes, are an utter Stranger to our forlorn and miserable Condition. Fate, and the Cruelty, the rigid Fate and unexampled Cruelty of our Parents, have shut us up in this Place for ever; and the Church has contrived some specious Pretences to justify this Barbarity. Pardon me, Sir, if in my Grief I say any Thing that I should not say. We deserve your Compassion: To be doom'd to linger out our Days in a perpetual Captivity, while others enjoy the Comforts of the World, is, without a Figure, Misery it self. Can any Thing be more abhorrent to Nature?

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ture? The very Infant, before it has any Sense of Life, breaks his Chains asunder, and forces his Way from his Mother's Womb. To us, who are sensible of our miserable State, the Cruelty is greater: Whenever we reflect that we alone were born into the World, to be deprived of the Pleasures of it, can any Grief be like our Grief? This Cloister you imagine to be a Paradise; but in Paradise there is no such Thing as Sorrow or Discontent: Say rather it is Hell, where our natural Affections are condemn'd to be tortur'd by strong Desires, which cannot be extinguished. Our Parents have no Reason for this hard Usage, this barbarous and inhuman Treatment, but the saving the Portion they must give with us in Marriage. This is the Cause, the fatal Cause, why we are debarred those Comforts of Life which

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of Right belong to us. We, alas! have done nothing to merit this Punishment; our only Crime is, that we are Women. Is it possible to believe that a forced Confinement, not of Choice, but Necessity, can divest us of those Inclinations which are inseparable from our Nature? A religious Habit may serve indeed to disguise those Desires which cannot be extinguish'd by it. Besides, our Life is no way agreeable to the Votaries of Heaven: A willing Mind is most acceptable to God; but that is entirely wanting among us. We are forced into this Abyss of Misery in a Way quite contrary to our Inclinations, and are denied the Liberty which others enjoy of going to Hell, the Way we like best. In former Times they used to let out the Blood of the Victims they offered in Sacrifice, upon their believing that the Affections of the Body resided

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resided in it; no Oblation but what was purged and refined from all sensual Passions could, as they thought, be pleasing unto God: And yet we are offered as a Sacrifice to him with all our Passions. Who can believe that such an Offering, such an impure, polluted Offering, can be acceptable to him? And if it be not acceptable, consider with your self into how great Despair must we be plung'd, to find our selves expell'd from human Society, rejected of God, and forced into Hell, without having done any real Thing to stain our Innocence? If this be the sad and miserable Effect of our Saviour's Passion, it would certainly have been much better for us, that he had never suffered on the Cross. Be not surpris'd, Sir, at so strange an Expression: It is natural to those who are in a State of Condemnation to utter nothing but Blasphemy. We
know

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know very well that Christ never commanded us to be kept and confin'd in so dismal a Captivity, since he laid down his Life for the Redemption of Mankind. The Popes are only worthy of Blame, who, to countenance and encourage our Parents in their Covetousness, make use of the Key of Heaven to lock us up in this dismal Confinement. The Destruction of so many thousand Innocents, who fell a Sacrifice to Herod's Cruelty, when he sought after Jesus to put him to Death, cannot be imputed to our Saviour Christ. Their Case and ours resemble each other: We are cut off from the Conversation of the Living, under the pretended Masque of Religion: They were happy in that they were dead before they were buried, but we, alas! are buried alive. Our Youth and Innocence, our Tears and Prayers, avail us nothing; Nor
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Has our Beauty, with all its soft prevailing Charms, for which we are adored as Angels, the Power to move any one to assist us. And as for the Church, it is still more insensible. *St. Peter* was formerly released out of Prison by the Interposition of an Angel; but now his Successors confine the very Angels. But whither doth my present Grief transport me! The Name of Angel ill suits our Misery; much less is it consistent with our Manner of living. When we came hither we were perfectly innocent; but we do not long continue so: Such is the Violence and Extravagance of our Passions, that it is not in our Power to obey the Rules of a Monastick Life: No, we rather detest than observe so cruel and severe a Religion. Our Vanities and Frailties are exceeding great; we are curious even to excess; and the Desires we have
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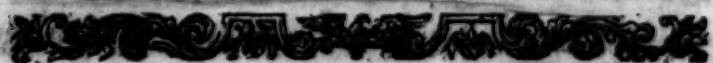
to taste the Pleasures and Comforts of the World cannot be limited or circumscribed: Ambition and Hatred, Malice and Revenge, reign here among us. In a Word; we observe neither Rules nor Constitution: And as to our Vows, we seldom regard them, but when unavoidably we are forced to do so. As concerning our Chastity, you may think as you please, since the Modesty of my Sex will not allow me to be too particular on so nice a Subject: I will only say, that as our Chastity is the Cause of all our Misfortunes, we revenge our selves upon her, and leave nothing in our Power unattempted to destroy her. This said, she blushed, and concluded her Discourse. Had I been capable of human Affections, I cannot but confess that the miserable State of these abandon'd unhappy Creatures is inexpressibly touching:
But,

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But, alas! my Compassion would have availed but little, it being absolutely out of my Power to relieve them. To put an End therefore to a Conversation which served only to remind the Charming Fair of her deplorable Condition, I took my Leave, saying, Madam, when I came into this Nunnery, I believed you all to be so many Angels; but upon the Relation you have made me, I pity you from my Heart as the most unhappy Creatures in the World. Were it in my Power, I would soon release you, break down your Walls, and restore you to that Liberty which is so unjustly taken from you: But since that is impossible to be effected, let me intreat you to comfort yourselves with the pleasing Assurance that Heaven will hereafter reward all your Sufferings; and that notwithstanding your Declaration that you do

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do not suffer for Christ's Sake, yet so great is his Mercy, that he never refuses to grant an Eternity of Happiness to those who were unwillingly compelled to bear his Cross. I dare therefore assure you, that if you obtain not Heaven as Virgins, you will obtain it as Martyrs.



St. Paul goes to Messina, and embarks for Jerusalem. In the mean Time the Angel delivers the Apostle's Letter to the Christian Princes. This done, he takes his Flight to Heaven; where receiving new Orders, he descends from above, and arrives at Jerusalem; where he apprises St. Paul of his Commission, and gives him the following Account of the Affairs of Italy.

Great Agent of the Almighty,
Before my late Ascent to Heaven

ven I took Care to deliver the Letter you gave me to the Christian Princes, whom I made so sensible of the Danger they were in, that they unanimously resolv'd to wrest your Sword from the Hands of *Urban VIII.* with so much Vigour, that I found it more necessary to direct them in the Way and Manner of doing it, than to urge them on to the Undertaking. His Holiness's Army had at that Time reach'd the Frontiers of *Modena*, where they imperiously demanded Passage to plunder and destroy the Dutchy of *Parma*. The Princes, provok'd at so unjust a Proceeding, seemed all on a sudden to rouse themselves from the Lethargy they were in, and to shew their Resentments. Couriers were immediately dispatch'd to all Parts; a League was presently formed to oppose the Pope; and their Hearts, Interests, and Forces, were instantly,

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instantly, by a kind of Miracle, united. All Men were astonished to observe the Difference between the Army of the Church of Rome and that of the *Israelites*: The Sea stood on a Heap to make a Passage for the one; and all the Powers of *Italy* united to oppose the other. The Pope's Forces were commanded by Don *Tadeo*, his Nephew: But it is not a bare Commission, but Birth and Experience which inspires the Soul with a Fortitude invincible. Don *Tadeo* was a young unexper-
 enc'd General, had never been employ'd in any Expedition, that of *Castro* excepted, which was yielded to him without Dispute. He no sooner heard that Preparations were making to oppose him, but he faced about, and quitted the Field like a Thief, who dares not stand his Ground when he meets with Resistance. The Duke of *Parma* be-
 ing

ing reinforced with the Succours his Allies sent him, broke into the Ecclesiastical State, which put the *Barbarins* in the utmost Confusion. The Enemy refusing to come to an Engagement, he resolved, if possible, to revenge himself by falling on their Rear; but upon the first News of his Approach the whole Army disappear'd, and the General himself was not to be found. His Holiness's Subjects were in great Amazement what was become of their Army; and the Army, on the other Hand, were in no less Amazement what was become of their General. But Don *Tadeo*, the poor Unfortunate Don *Tadeo*, did in vain call for his Courage, which had quite forsaken him. God can work a Miracle whenever he pleases. The Duke of *Parma*, who but just before was on the Brink of Ruin, penetrates his Holiness's Dominions

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with Three thousand Horse only, the Enemy flying all the Way before him, to prepare, as it were, Quarters for his Victorious Troops. The first Night, to rest his Cavalry, the Duke encamped not far from Fort *Urbino*, which the Garrison would willingly have carried away with them after Don *Tadeo*; but as it was immoveably fix'd upon a Rock, they lay close within the Walls, without the least Noise, to prevent a Discovery. The Duke encouraged by this Success, determined to march directly to *Rome*, that his Holiness might be made sensible of the dreadful Calamities he had brought upon himself by his boundless Passions. He met with nothing to stop him in his March: The Governors of the Forts were glad to give him a free Passage, to get rid of the Sight of so terrible a Guest; and the Cities threw open their Gates without waiting

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waiting for Summons, receiving the Duke more like a Protector than an Enemy: And though it could not be otherwise than that the People must suffer by the Passage of his Troops, that wanted Necessaries; yet, having been used to the barbarous Treatment of their Ecclesiastick Governors, they looked upon themselves as rather eased than burthen'd by the Enemy. The Duke lost no Time in advancing to *Rome*, where Fear and Confusion seemed to reign. It is impossible to express the Terror and Consternation the City was in at his first Approach. The Castle of *St. Angelo* was not sufficient to contain the great Number of Ecclesiasticks which fled thither for Refuge, the Fear they were in having much abated their Pride, and taught them Humility. His Holiness, the Cardinals, and Prelates, removed their most valuable Effects

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into

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into that famous Capitol, which was formerly the Seat and Abode of True Fortitude, and now a Retreat for their Cowardice. But the Sword of Justice is always terrible, whatever Hand it be in. The same City which formerly opposed the Great *Hannibal*, made so brave and glorious a Resistance when besieged by the *Gauls*, is now in the greatest Terror and Confusion at the Sight of Three thousand Horse, who came to demand Satisfaction for the Wrongs which *Urban* had done to the House of *Farnese*. In this Confusion they never once thought of marching out to fight the Enemy; their Minds being bent on nothing but their own Security. The Gates of the City, like so many Dioceses, had a Bishop to defend them; and so great was their Fear, that they did not rely on their Walls and Bastions, but resolved to make new
Forti-

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Fortifications of Breviaries. They thought at last of forming a Body of Horse to oppose the Enemy, by mounting the Cardinals and Bishops Coach-Horses; but they found that these Troops, which had always been indulg'd in Luxury and Dissoluteness, could do them no Service. In a Word, the Consternation was so general, that they were not capable of resolving on any Thing but to stand on the Defensive.

Jesus Christ once said to his Apostles, upon their discovering some Symptoms of Fear in a violent Storm, *Why are ye so fearful? How is it that ye have no Faith?* What would he now say to the Governors of his Church? How would he blame them, at their being alarmed at so inconsiderable a Force? What can occasion so uncommon a Terror? Is it not because they have no Faith?

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While *Rome* was in this Distress and Confusion, the News of it was carried down to Hell. The Infernal Powers assembled in Council, and the principal Demon addressed them thus :

Powers and Dominions,

“ You have heard what Occa-
“ sion has brought us together.
“ The Ecclesiastical State is threa-
“ ten’d with Destruction; and as
“ they are our faithful Allies, we
“ must not forsake them; for should
“ the Dominion of the Church of
“ *Rome* be brought to Desolation,
“ it would of course be followed
“ by a general Reformation of the
“ Christian Religion. You cannot
“ but be sensible how much this
“ vast Empire of Hell will suffer by
“ it. We must therefore assist them
“ to the utmost of our Power, and
“ not depend on *Urban VIII.* who
“ is old and infirm: Upon

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Upon this, a Fiend of superior Abilities, who had often been employ'd in the Affairs of the Ecclesiastical State, and best understood them, stood up, and offered himself to serve, in this critical Juncture, the Cause of Hell and *Rome*. He presently vanished, and appeared in an Instant before his Holiness, who was at that Time in the greatest Inquietude how to save the State.

“ *Urban*, said the Fiend, what art
“ thou doing? Thy Sceptre and
“ Kingdom are on the Brink of
“ Ruin, and thy worldly Grandeur
“ is just expiring. Why stand you
“ thus idle? Will your Fear deliver
“ you? Or will your flying Troops
“ preserve you? No; you must
“ have Recourse to Treachery and
“ Perfidiousness; the same old Arts
“ by which your Dominion was
“ first acquir'd, will best preserve
“ it. Treat therefore of an Ac-

K 4

“ commo-

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“ commodation; give Hostages for
“ your Fidelity, and promise Resti-
“ tution. While Things are trans-
“ acting, the Enemy's Army will
“ be so much diminish'd, that the
“ Duke of *Parma* will not be
“ able to effect his Design. Then
“ break your Word; never scruple
“ the Matter; it is not the first
“ Time you have done so, neither are
“ you the first Pontiff who has been
“ guilty of a Breach of Faith. Since
“ you can dispense others with their
“ Oaths and Vows, what Obliga-
“ tion can you lie under to deny
“ your self so invaluable a Privi-
“ lege?” These Arguments of the
Fiend were so strong and weighty,
that *Urban* easily gave into them.
Thus Heaven's Decrees are often ex-
ecuted by the Powers of Darkness,
tho' by different Means. In the Con-
fusion, the Confederate Army might
easily have made themselves Masters
of

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of the whole Ecclesiastical State in a very little Time. The Duke of *Modena* might have taken *Ferrara*, which of Right belonged to him. The Duke of *Florence* might also have justified his Claim to several Fiefs in the Dutchy of *Urbino*. The Republick of *Venice* had it then in her Power to have taken Satisfaction for the great Depredations committed on their Frontiers. In a Word; they all had the Opportunity of redeeming the forlorn and miserable Inhabitants of the Ecclesiastical State from the Tyranny and Slavery under which they have so long languished. But some of the Confederates were over-reach'd by the faithless Negotiations of the *Barbarins*; others grew irresolute. Others again knew not how to improve so favourable a Conjuncture, which was offered by Providence for the Good of all Christendom. God therefore,
by

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by Way of Punishment to them, permitted *Urban* to impose on their Credulity, and by a notorious Violation of his Faith to prevent and retard the Conclusion of the Peace which they so much wished for, who, being assisted by the Council of Hell, found it easy, by the artful Management of Cardinal *Spada*, to keep on foot the Negotiations, and to stop the Progress of the Enemy by repeated Assurances of giving Satisfaction; till at last the Duke's Army, being very much weaken'd by Sickness and Desertion, was forced to draw off, without obtaining any other Advantage than the Glory of having march'd even to the very Gates of *Rome*. Upon which the Pope disowning the Authority of his Plenipotentiary, the Negotiations for Peace were render'd ineffectual.

This

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This was the State of Affairs in *Italy* when I left the World. Upon my Arrival in Heaven, the Blessed Spirits were reasoning together upon the Proposal that was made at *Rome*, of opening the Chest of Pope *Sixtus V.* they believing these Troubles must necessarily end in the Ruin of the Church. *St. Peter* himself was of that Opinion; and coming into the Presence of God, he laid his Hand upon his Ear, and said, Lord, the *Barbarins*, who are possessed of the Arms of the Church, instead of employing them against your Enemies, have wounded me. To which the Lord made Answer, and said, This could not but be for the fulfilling of Justice: Formerly you wounded *Malchus*, and now the *Barbarins* have wounded you: The Arms which you both made use of did not properly belong to you. Then the Lord called unto

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to me, and said, I will now proceed to pass Sentence upon the *Romish* Spouse. Go therefore to *Paul*, and command him in my Name to deliver the Informations which he has drawn up against the Adulterers; which you must now make publick, that in case she has any Thing to say for her self, she may make her Defence. Let *Paul* continue still on Earth, and make his Enquiries into the Life and Manners of the Religious Orders: For after the Sentence of Divorce is passed, I am willing the World should be openly convinced which of the Clergy I regard as my True and Legitimate Children.

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